The Chaplain

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Also:

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Man's Number One Problem

By C. Stanley Lowell

MAN'S number one problem is himself. He is a sinner. He just won't do what is right. His problem is not ignorance. He usually knows what is right. His problem is that obdurate, malicious streak which prompts him, in opposition to all his knowledge, to do what is wrong. I am not saying that man has no other problems; I am only saying that this is the worst. For this is a problem that lies squarely within himself. Other things like floods, hurricanes, drouth, heat and cold and depression, all lie without. All these terrors can be faced and conquered provided one is strong and sound within. But if within there is moral uncertainty and moral unsoundness—if there is a fifth column of evil behind the battlements of the soul—then we are indeed undone. "There is no peace, saith my God, for the wicked."

Hardly anyone believes what I have just said. It is, in fact, a very old-fashioned idea. Most people in this day of supposed enlightenment think it is errant nonsense. And because they think it is a nonsense our mental hospitals are filled to overflowing and we are surrounded by an ever-increasing crowd of neurotic men, women and children who cannot stand to live with themselves. So old-fashioned though the idea is, I repeat it—mankind's number one problem is himself. He is a sinner and because he is a sinner he suffers the consequences of his sin. "There is no peace, saith my God, for the wicked."

Why do people commit sin and thus subject themselves to torture and misery? They do it, I believe, because of several characteristic delusions which I think I have witnessed enough and listened to enough to recount with some accuracy.

How We Fool Ourselves

The first of these delusions is that one need not be afraid of sin because its consequences are not too bad. Sin is, in fact, a rather pleasant form of indulgence which has been surrounded by a lot of traditional sanctions and taboos for which there is no basis in fact. The ancient story of the Temptation is one of the great narratives of literature. It is great because of its realism. You remember that Jehovah had set Adam and Eve in the Garden of Eden and given them access to the fruit of all the trees save one. One tree was forbidden. They were not to eat of its fruit lest they die. When the Tempter appeared the first thing he did was to deny the evil consequence of sin. "Ye shall not surely die," he said. He is at it still, ever trying to convince people that the effort to preserve rectitude is not really worth while, that the results of yielding to temptation need not make one afraid. Alcohol is not something to be

feared. It's a friend of man, the inseparable accompaniment of good living. It's not really wrong to get drunk; it may be an emotional release. And just why is it wrong to cheat and steal and betray and lie? These may, in fact, be profitable pursuits. As for those who are strong devouring those who are weak, what is that but the law of nature? So, don't worry. Go ahead and sin when you feel like it. It doesn't mean anything. "Ye shall not surely die."

A great many people reason in just about that way. They honestly think that there is nothing very wrong about sinning. So they do sin, and then, after a while, to their utter amazement, the thing hits them. Oscar Wilde is an example. He used to say that the only way a man could get rid of temptation was to yield to it. He yielded to it, and as a result he was able to write "The Ballad of Reading Gaol" —from inside information. Yes, the consequences come. They come physically, perhaps. But far more sure and subtle is the spiritual harvest. One of the commonest and most insidious forms of mental illness is the guilt neurosis. Often there seems to be so little justification for it. But there it is—a nasty riptide tearing away at the very foundations of personality. For every case where it shows up as a definite, pathological condition, there are thousands where it lurks in the hinterlands of consciousness taking its unsuspected toll. This is not an aberration thought up by a few masochistic crack-pots for their own punishment. Just as all have sinned and come short of the glory of God, so every person has this feeling of guilt. It is only a matter of degree. All the sons of men have fallen short, and the time comes when they know it and are not happy about it. In *The Citadel* A. J. Cronin's doctor seemed to be doing a wonderful job of covering up his conscience. But there came a day when he cried: "You thought you could get away with it. You thought you were getting away with it. But . . . you weren't."

My Case Is Different

The second delusion which leads to sin is that of the special case. Taken by itself this dereliction of mine would be a sin. But if people only knew the situation I had to face, the pressures I have been under, the troubles I have had to endure—then they would realize that I am not to be blamed. This is a special case that cannot be judged by the common standards. So in *The Scarlet Letter* Hester says: "What we did had a consecration of its own. We felt it so! We said so to each other! Hast thou forgotten it?" For others, yes. But not for me. This is different. Well, that way lies disaster. It is the foulest lie of hell that there is a special consecration of our behavior, that we are somehow exempt from the laws that bind our brothers. Do you think that your own sin is a special, excusable case? Then subject it to the test of associating it with your most admired personality. How would it fit the president of your college? How would it fit the pastor of your church? Imagine it in your father or mother. Would it fit Jesus Christ? If it cannot stand this test, then excuse it no longer in yourself.

The third delusion is that others are so much worse that my derelictions can be readily excused. Curiously enough it is usually the very worst people who resort to this. The confirmed roué will very often consider himself superior to the hypocrites in the Church. The most immoral man of

all will insist that the woman he is to marry be chaste. I once knew a man who was an utter reprobate, drifting from one extramarital affair to another. Yet he was insanely jealous of his wife and would make a scene if she so much as responded to the greeting of another man. Such people are constantly suspecting in others what they themselves are guilty of. In this way they transfer to others their own intolerable sense of guilt. Despite their grave moral failings they are thus able to persuade themselves that they are really virtuous.

My One Vice

The fourth delusion is that if we do what is right generally we may be excused some one vice. We recognize this in a joking way when we talk about "my one vice." But we are at least halfway serious about it, too. There is the feeling that every man is entitled to one vice anyhow—some single besetting weakness is always justified. In the Epistle of James there is a strange verse. It reads: "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Offhand that sounds like rank injustice. What is the real meaning here? It means, I believe, that this one point of temptation is the only one that has any significance for us as a moral test. It is quite true that I do not forge checks and that I do not go out nights and hold up liquor stores. It is a good thing for society that I do not. People who do such things create a grim social problem. But the fact that I refrain from these acts is no credit to me. I have never been tempted to forge a check or to hold up a liquor store. When I do not do those things I am just even. The only test of my goodness comes at the point where I am really tempted to do wrong. If I win out there, it means something. God wants all the good that is in us—every bit. When we refuse even that one bit, we are in a sense robbing ourselves of the divine intent. There is no real virtue when men

Compound for sins they are inclined to
By damning those they have no mind to.

Nobody Will Ever Know

The next delusion to which men are subject we have hinted at already. They think they can sin with impunity because no one will ever find it out. The Bible tells us: "Be sure your sin will find you out." And truer words have not been spoken. Yet a great company of evildoers continue to think they can hide their sin. There is abundant evidence that they cannot. Our vast prison population thought so—and was fooled. Many a man or woman prominent in society has thought so—only to be detected. Every day one passes on the street people whose faces give them away. There are no secret sins. Even the secret locked in one's own breast is never safe. There is a strong disposition among human beings to disclose unusual facts about themselves to intimates. Often they cannot resist doing so, and once the secret has been shared it will not be kept. If there are confederates, as there usually are, the secret is even less safe. Things do get around. There is a kind of sneaking gossip and innuendo which seems to speed across the world faster than the speed of sound. If the truth is unpleasant or ugly, it will always come out. Phillips Brooks once gave this sound advice: "It is an awful hour when the first necessity of hiding any-

thing comes. The whole life is different thenceforth. When there are questions to be feared and eyes to be avoided and subjects which must not be touched, then the bloom of life is gone. Put off that day as long as possible. Put it off forever if you can." Suppose the impossible. Suppose that one could escape human detection of his sin. He can never escape the realization that "Thou, God, seest me."

The sixth delusion: "It's my own life and I can do with it as I will. These deeds of mine are stupid. I admit it. They can only lead to a bad end. But it's my life and if I want to throw it away, it's my own funeral." That's just not true. When one has a toothache, the pain of it is felt through the entire body. So when one member of society goes wrong, the whole body suffers. We are so interrelated in this complex texture of social existence that what affects one, affects all. It isn't your business only. It's your father's and mother's business. It is the business of your husband or wife and children and friends. As the scripture says: "No man liveth or dieth unto himself alone."

Above all, perhaps, your moral failure is God's business. When Joseph was sold into Egyptian bondage, he was bought by one Potiphar, captain of Pharaoh's guard. Potiphar liked him and made him overseer of his household. One day Joseph was tempted by Potiphar's wife. Had he yielded he would certainly have sinned against her and even more against Potiphar who had befriended him. Yet Joseph, with great insight, recognized that worse than the sin against Potiphar's wife and worse than the sin against Potiphar himself, would be the sin against God. So he said: "How can I do this great wickedness and sin against God?" In his bitter remorse over the Bathsheba affair, King David cried: "Against thee, thee only, have I sinned [O God]." It wasn't quite that simple. He had sinned against Bathsheba and certainly against her husband, Uriah the Hittite. But he did in that moment grasp the unalterable fact that the blight of our sins does reach through even to God.

Then there is the delusion that we can think evil and do good. Jesus, you remember, had some emphatic things to say to the effect that evil thought was quite as bad as evil done. And there is a real justification for this. The thought is always father to the deed. As someone has said: "What you have in mind you will soon have in hand." I was startled one day to learn of the moral collapse of a prominent leader of our community. Everybody said: "How suddenly it happened!" But it wasn't sudden. It couldn't have been sudden. There must have been long preparation for it in the mind and heart. Little by little our life tends to move into these channels which our thoughts and ambitions have dug for it. Outwardly a man's life may be quite above reproach. But the real verdict is being given within: "As a man thinketh in his heart, so is he."

Mañana

There is that last pathetic delusion that while we may be evil now, sometime in the future we intend to be good. This one is almost universal. I have almost never talked with a person in moral difficulties who would say: "I am wicked; I like being wicked; I always intend to remain wicked." No: they are not at all satisfied with themselves and they are

going to change. Not just yet, of course. It isn't just the time for it now. But a little later on everything is going to be different. Wait till next year. There is a logical reason why this delusion is so prevalent. At this point right now temptation has its power. One is in the midst of the pressure and the duress. That's when it gets you. The future, by contrast, seems verveless and colorless. It is like the case of the man who was making his first trip to Paris. Looking around at all the possibilities of that city he said: "My word, I wish I had seen this place before I joined the church!" It's the present that gets you. The future is no problem. It is easy to be good tomorrow. So Augustine prayed for chastity and continence, "but not yet." Milton's Satan was more realistic in *Paradise Lost* when he cried out:

Awake, arise, or be forever fallen!

The mere recognition of these delusions will help us, I think. We can see how readily we are tricked into sin, and how diligently we must be on our guard. But something more is needed if we are to overcome our perennial weakness. The recital of these delusions that fool men ought to strengthen our resolve to deal more strictly with ourselves. Nowhere do we let ourselves off more easily than at the point of sin. In industry there is an insistence that tools be accurate to the tiny fraction of an inch. The builder must follow the architect's working drawings with complete precision, or the building may collapse. We expect the oculist and the surgeon to be not fairly accurate but exactly right. But when it comes to the way we live, we are so easy. Almost anything goes. Let us remember, however, that while we tolerate laxity and error at that point, God does not. We must resolutely cast out our sin.

We Need God

But more than that, we must take God in. The life cannot for long remain a vacuum. When sin and self go out, God must come in. It is only through the revelation of God in Christ that the problem of sin is fully met. John Marquand has written a story about it. He writes of a man whose sin is failure. He is a writer who could have created something. But he has been content to putter with the work of others until the creative fire has gone out. He is oppressed with his sin. But what good now to repent? The time has passed. It is too late. One day he wanders into a cathedral. There the fretful sense of time lost is calmed under the healing wings of Eternity. The hack who might have been a writer finds himself praying: "Forgive us our debts as we forgive our debtors."

What can one do when it is too late to repent? When the life has been lived and cannot be mended, when the hurt has been done and cannot be atoned—then there is naught left for mortals but to cry out to God. For with Him time is nothing and the paradise lost forever can yet be regained. "A thousand years in Thy sight are but as yesterday when it is passed and as a watch in the night." "Even from everlasting unto everlasting—Thou art God." There is in scripture a great word for all who, turning from their sin, turn at last to God: "If any man will hear my voice and open the door, I will come in." Let us open that door today.

EDITORIAL

Churchmen Do Care

Most of us like to know that we are remembered. We particularly want assurance that those whom we represent have not forgotten.

One who serves as director of the General Commission on Chaplains has a unique opportunity to evaluate the real interest of a denomination in its ministers in uniform. From close observation I can say to you that churchmen do care, that they are deeply interested in their chaplains and the work they do.

The meeting of the General Commission on October 25, 1950, was not only a time of reporting, planning, and rich fellowship; it was a demonstration of sincere interest. Some of the 75 men present, like Dr. A. R. Bird, our treasurer, have been Commission members for over 30 years. Many had come long distances. Each of them considered attendance at this meeting more important than any other thing they could do. Leaders of the denominations were there because there are chaplains serving youth in the defense forces and in veterans' hospitals.

The Chaplains' Memorial Building in which we met—purchased, rehabilitated, and furnished at considerable expense—is in itself symbolic of denominational appreciation of the work of chaplains.

The whole day was devoted to work on service to youth through chaplains. We talked about you, boasting at times of your accomplishments. We paused to pray earnestly for God's guidance that through the General Commission we might aid you with increasing effectiveness.

The time, energy, and prayer of denominational leaders given in an attempt to serve the chaplain is evidence that he is not forgotten. Further testimony is found in the unanimous adoption of an increased budget for an enlarged program. These evidences would not occur were churchmen not really interested in and grateful for the work the chaplain is doing.

The presence of the Chiefs or their representatives may have been a compliment to the Commission and the churches it represents. But of all the things they said there was the most eager response to the statements that described the splendid work which chaplains are doing.

In the midst of problems, danger, or loneliness we hope chaplains will remember with conviction that there are those who care.

Out of the Long Ago

Dr. Stewart Robinson shares with us the following interesting statement drawn from the life of Richard Baxter, seventeenth-century divine and member of the parliamentary faction during the English civil war:

"The Earl of Essex had many able, solid ministers as chaplains until Edgehill. But later under the New Modal program, better men withdrew including Richard Baxter. Later in life Baxter made this comment:

" 'I saw that it was the ministers that had lost all, by forsaking the army and betaking themselves to an easier and quieter way of life, . . . their worth and labor in a patient self-denying way had been like to have preserved the army and to have defeated the contrivances of the sectaries and to have saved the king and the parliament and the land. And if it had brought reproach upon them from the malicious (who called them military levites) the good which they had done would have wiped off that blot.' "

Why Communists Hate Christ

By Fred G. Clark and Richard S. Rimanoczy

(Reprinted by permission from *Christian Economics*)

I

COMMUNIST leaders well know that their voluntary followers must be recruited from people who are mentally immature—people who though of adult age have never really grown up.

Growing up is more importantly a *psychological* process than it is a *physical* process.

Growing up is a process of *growing away from* the childhood desire for *security through obedience* and growing toward the desire for independence and *security through individual initiative.*

It is like the shifting of the gravitational pull of two adjacent planets: an adolescent becomes an adult when the pull toward independence and personal responsibility becomes strong enough to overcome (under normal circumstances) the attraction of the collective life in which there is little or no personal responsibility for one's welfare.

The two extremes in our society are, at one end, the victims of "mamaism" who psychologically never grow up, and at the other end, the adolescent criminals who are catapulted into self-sufficiency by the lack of emotional security at home.

But between these two extremes lie the immense majority who live their lives between the two "planets" and are forever subject to both forces in varying degrees under varying conditions.

II

These forces can be called *fear* and *hope.*

Fear of personal failure drives the individual backwards and recreates the desire for security through obedience: *hope* drives the individual forward and creates the adult desire for self-determination.

That is why the collectivists always seek to create fear and destroy hope.

The idea of the benevolent state (Mother Russia, Der Vaterland, The Great White Father, etc.) offers *reward for obedience,* while self-government and freedom of action offer only the gain or loss resulting from individual actions.

Knowing this, the conspirators against freedom know that free men are, at times, very lonely men, subject to the fears of insecurity.

That is why they attempt to create the economic chaos and endless "emergencies" that generate these fears and to utilize the resulting period of panic to advance their pleas for a return to *security through obedience.*

Their success has frequently been in direct proportion to the extent and depth of the people's despair concerning their economic future.

III

But this is not true among the followers of Jesus Christ because they have another security factor: *faith in God.*

God is both a mother and a father to the religious individual: He is a faithful partner, an infallible coun-

selor, and a wise comforter of those who know Him.

He also offers His own type of *security through obedience:* obedience to His will.

With God at his side the most deserted of men never feels alone: he has a source of strength and courage that overcomes panic and despair.

He is not willing to break the Seventh Commandment by supporting the legalized stealing of the confiscatory Welfare State.

He does not fear temporary suffering because he knows that among Christian neighbors there is always Christian charity.

These are the chief reasons why the architects of the total state recognize Christ as Communism's Enemy No. 1.

They know that the will to resist is weak among men *who place their faith only in other men,* but the Christian will to resist is staunch and stubborn.

The Communists are also faced with the fact that God is the *source* of man's natural right to liberty and that *man's faith in God* is the source of his insistence upon exercising that right.

As a result, the economic and political lives of Christian men and women are lived differently from those of godless men: we believe that most practicing Christians would rather die on their feet as God's children than live on their knees as wards of the state.

IV

This habit of freedom creates another problem for the "planned economy."

The American economy, as an example, is fundamentally different from the total state.

Within the total state the individual is frozen into a pattern.

Our free society is fluid; its members are constantly, through their merits and demerits, changing their relative economic positions and their economic and cultural functions.

Under the Christian concept each individual is considered to be a separate entity, potentially capable of performing any function.

And it is a sin in the eyes of God for any government to curtail the freedom that He gave to every individual.

The citizens of the total state are as the bees and the ants: they are organized within a rigid, completely disciplined framework of specialized functions.

The laws of these insect states (as those of the Communist states) are immutable and ruthless; indeed, were they not, the species could not survive because each member is dependent upon all others for survival: the individual bee or ant could not survive as a unit any more than could one of his legs were it to be separated from his body.

To weld human beings into such a society is the theory and the dream of the planners of the total state in America, but before any measure of success could be achieved, it would be necessary to reduce the citizens to single-purpose pieces of machinery that could be assembled into the grand design.

V

The intellectually honest advocates of the total state (of which there are but few) cannot visualize an efficient society in which free men cooperate without state compulsion.

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TEXT: *God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . .* (Acts 17:24a, 26)

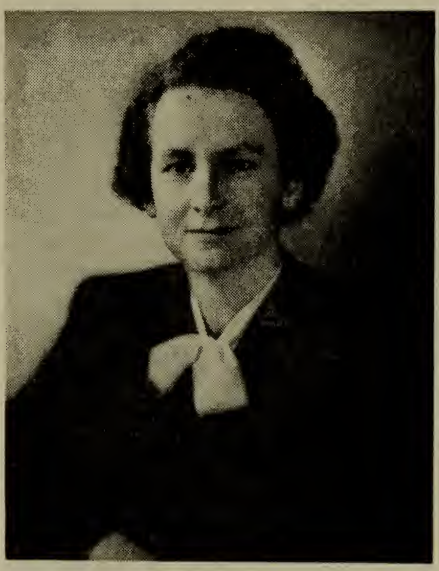
All Men Are Brothers

BY MILDRED MCAFEE HORTON

ALL men are brothers. This is not a statement of a pious hope nor an idealistic goal. It is the statement of a fact. Time's moving finger writes for all to read that when men fail to act as brothers they violate the laws of God. Men who deny true kinship with their fellow men, all fellow men, find themselves at odds with their own destiny.

The world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety, and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of God and men. Men everywhere assert their right to be real persons, not chattels, not underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status? Some give it motive power by acting like the brothers that they are. Too many others live as though it were not true that all men are the sons of God who made men of one blood. Too many talk of love but live in isolation from their brother men. Too many scorn their fellows, dealing with them as "lesser breeds without the Law" of



Dr. Mildred McAfee Horton, Vice President of the Federal Council of Churches

God's creative love. Too many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

Yet Christians are the guardians of the truth that all men are the sons of God and cannot but be brothers. If we took that truth as literal, if we

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Statement by The President's Committee on Religion and Welfare in the Armed Forces calling upon religious groups to continue and increase their support for members of the Armed Forces

Forward Under God

THIS is a time of unparalleled struggle for the minds and souls of men. On one side are the dark forces of the spiritually barren ideologies which attack the religious and ethical foundations of our society. On the other are the cherished spiritual concepts and religious values which give our society the moral force without which it would soon disintegrate.

The key to ultimate victory in this struggle lies in the spirit, in the soul, and in the minds of the present generation of American youth. In order to help insure to us the opportunity to raise our youth in the tradition of our forefathers, we have created an armed force of unprecedented size and now are expanding it greatly. We have asked more than a million and a half of our men and women to serve us in that force—a large portion of which are young men under 21 years of age. Yet, if the men and women of this armed force are truly to defend our heritage and transmit it to the generations that follow, their spiritual welfare and their well-being must continue to be a constant concern to all of us while they are in the armed forces and away from the influences of their home, church and family. For they will defend and transmit only that which they come to know, appreciate and cherish.

Thus, as we organize in defense of our spiritual and cultural heritage as a Nation, we must also organize in support of the religious and welfare needs of these stalwart defenders—the members of our armed forces. In such a day, organized religion faces a clear challenge. Its responsibility for the spiritual welfare of this generation of youth is inextricably tied to its responsibility for maintaining and extending religion as one of the major forces in history and in contemporary life.

Our religion and our democracy are so strong that they can never be conquered by direct and open attack. They can only succumb to the dry rot of neglect and indifference. Here is a mission for every church and synagogue in our land. Here is a challenge—to provide opportunities to the personnel of our armed forces for religious expression, inner security, and fulfillment and for welcome hospitality comparable to those that are available to men and women out of uniform in their home communities.

If such opportunities are to be provided, the present needs continue to demand our best men for the chaplaincy in the armed forces, and the chaplains of high quality must be forthcoming in the future as they have been forthcoming in the past. We emphasize that the ministry in the chaplaincy is on an equal footing with the ministry in the parish and congregation or in missionary work.

Local churches and synagogues located near military installations must continue their distinguished efforts as in the past to bring service personnel and their dependents into the spiritual life and hospitality of the community and to supplement the work of the military chaplains. Churches and synagogues located where there is no appreciable military impact must continue as they did so effectively in the past to direct their efforts to maintaining their interest in local men and women who have entered upon military service.

This program will provide the religious forces of our Nation with the opportunity to gain an unassailable advantage in the great struggle that will determine whether man is to be set back untold years, or whether he is to go forward, under God, to fulfill his highest destiny.

Endorsed by:

Bishop John S. Stamm, president of the Federal Council of Churches of Christ in America

Francis Cardinal Spellman, military vicar of the Armed Forces

Rabbi Bernard J. Bamberger, president of the Synagogue Council of America

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All Men Are Brothers

(Continued from page 9)

acknowledged kinship with all men, we could provide a groping world with light for solving problems yet unsolved. We shall not all agree on how our brotherhood should be expressed; we shall dispute the merits of this covenant or that; there will be those who in good faith vote yea on bills which call forth others' nays. But Christians have a standard for their choice. If they would make all judgments in the light of what would serve a brother's need they would, indeed, lead on to righteousness.

The Christian who believes that men are sons of God will not deal with them as things, pawns in his game, mere units in his shop. Men are not tools for other men. Men are each other's brothers. What serves one at the cost of others' welfare cannot be the will of God who loves them all. Until men find a way of life which gives to all men opportunity to be their best we cannot have the blessing of true peace. This is a law of nature binding men as truly as other laws of nature bind the stars; for He "that made the world and all things therein . . . hath made of one blood all nations of men"; and God is love.

Those who dare to claim God's love are challenged to discover how God's will for all His sons can be fulfilled. This is no easy task. The tangled skein of our relationships tempts us to take no action lest we do something wrong. Some men will greet acts of goodwill with fear, resentment or treachery. But men of God are not deterred by human obstacles. In patience and in faith they seek the way in which God's will for man can be expressed. They know God's will is done by little men who grow to greatness as they work with Him to make their lives reveal God's law of brotherhood. All men are brothers. God has so decreed.

A Christian Fellowship For Protestant Youth in the Armed Services

By Luther Wesley Smith

FELLOWSHIP is a word packed with wonderful meanings—or it can be. What significance can it have if we pack into it the meanings which grow out of stirring, spiritually-satisfying experiences of genuine *Christian Fellowship!* What could such a fellowship mean for Protestant young men and young women in the armed services? for you?

Is there need for such an organization which will provide at once (1) an occasion for coming together under the chaplain's leadership, as a group of Christian youth, (2) a program source of ideas for discussions, (3) an opportunity for sharing problems and convictions related to Christian faith and action, (4) a means of cooperative action in Christian service, (5) a living link with the youth group in your own denomination, back in your home church, and (6) a real Christian fellowship of the Protestant youth who are your buddies?

Many service men from all branches and an increasing number of chaplains have expressed an earnest desire for some plan or organization which will do what the Service Men's Christian League did in World War II —but much more. They say: "We want a Service Men's Christian League, but one which is more of a fellowship, and a usable, adaptable program, than an organization. We want it to be coeducational, and something that will not imply segregation from civilian life."

Those of us who have served in the armed services know how quickly, easily, and unhappily a sense of barrier can arise between us and the youth in the church young people's organizations back home. Suddenly we almost feel ourselves cut off; and when we go into churches in new and strange cities, or even in churches in towns near our posts, it often seems that a barrier of distinterest has come up between us and the Christian youth in that particular church, even when it is one of our own communion.

Can there not be a Protestant Fellowship of the youth in the armed services which will be related to the youth fellowships of our own church youth groups? There is the Methodist Youth Fellowship, the Christian Youth Fellowship (for Disciples of Christ young people), the Baptist Youth Fellowship, the Presbyterian Youth Fellowship, and so on. Why not have all of these—which in civilian life are interrelated in the "United Christian Youth Movement," from the national leaders, both youth and adult, down to every local church youth group—

why not have all of these feel they are related directly to their youth in the armed services by bringing into being a Protestant Fellowship, into which their youth will be welcomed; and a Fellowship which nationally, or in individual camps, will give to all church youth entering the services a continuing tie and experience of Christian camaraderie? On the national level and locally, there can be representatives of the "United Christian Youth Movement," sitting down with chaplains and chosen representatives of enlisted men, to plan and counsel with each other on ways to strengthen the bonds and experiences of Christian fellowship and mutual helpfulness between local church youth groups and the youth from these same groups who now are temporarily serving in the armed services.

Enlisted personnel and chaplains have voiced frequently the thought that there is need for a Protestant youth organization to conserve the work of denominational youth programs and provide, for service people, opportunity for self-expression and for Christian fellowship. It has been emphasized that in the near future we shall have upwards of three million in the "services," and perhaps a half or more of them will be under twenty years of age. Whether they are under or over twenty years of age, if many of these are the same young men and women who have been active in young people's and young adult groups in their home churches, why should they not be the nucleus for strengthening and broadening the religious influence and ministry of the chaplain, and why should they not receive all the enriching, inspiring values of Christian fellowship and comradeship in trying to live out their Christian faith which a Protestant Fellowship could supply?

Because the leadership of our cooperative Protestant communions, who work together through the General Commission on Chaplains, and representatives of the Chiefs of Chaplains in the various "services" do want to meet the spiritual needs of our youth in the Army, Navy and Air Corps as fully as possible and seek to strengthen the ministry of our chaplains, plans now have been agreed upon and virtually completed for launching the kind of "Fellowship" discussed above. The name of the "Service Men's Christian League" is to be changed to denote that it is the Christian Fellowship of Protestant Youth, though the exact name has not yet been finally decided upon.

The program of this new "Fellowship" is to be that of the Service Men's Christian League, but revitalized and expanded. THE LINK will be continued, and developed as the program manual of the new organization. A national director on the staff of the General Commission on Chaplains is to be appointed to devote his full time in developing and promoting the services of the new "Fellowship." Assurance has been given of full-hearted cooperation from the offices of the Chiefs of

Dr. Smith, who has been a member of the General Commission for some time, is executive secretary of the Board of Education and Publication of the American Baptist Convention and chairman of the Board of Trustees of the International Council of Religious Education. As chairman of our committee on a youth program in the services, he has promoted this project with such enthusiasm and conviction that it is already underwritten for the first year.

Chaplains. Provision is to be made for representation from this new Protestant Fellowship and the armed services on the General Council of the United Christian Youth Movement. Finally it is planned that the budget required for undergirding this broad program of service and fellowship shall be, indeed, the product of the leadership and personal gifts of the Christian young people themselves in our churches; for the cost of this program, running into many thousands of dollars each year, is to be provided from the national MID-CENTURY CALL, a two-year "movement" of the Youth Fellowships of most of the Protestant Evangelical denominations, to enroll the Christian youth of America from our churches in a great new Crusade for Christ, through personal rededication to Christian discipleship in living, in witnessing, and in giving.

If the spirit of true *Christian discipleship* moves in the hearts of youth in our churches and also lives in the character and experiences of these same youth who go out into the armed services; and if both groups of Christian youth can be strengthened and inspired in their desire to find and do God's will, through bonds and continuing experiences of Christian fellowship, who can tell but that these youth may provide the Christian character and leadership which can enable our beloved country to *fulfill worthily* the role of leader among the nations, which she now holds as a trust under the judgment of God?

Why Communists Hate Christ

(Continued from page 8)

They cannot conceive of free men not destroying each other.

That is why they continually predict the decay and disintegration of "Western capitalism."

Their error probably stems from their ignorance of and denial of God, without Whom a free society could not long exist.

They cannot comprehend the voluntary self-discipline of Christian men and women and, therefore, cannot comprehend its result: a strong, prosperous, orderly society based on private property and personal liberty.

Looking upon men only as transient animals, they can see no dependable basis for ethics and morals, and therefore, quite naturally, find no place for these spiritual values in the behavior pattern of their planned society.

VI

If faith in God is the foundation of our civilization, it inescapably follows that the strength of our civilization depends upon the strength of our faith.

By the same token, the beach-heads that have been established in America by the atheistic architects of the total state must be evidence that our faith is being weakened.

Expressed in other words, our growing tendency to prefer *security through obedience to the state* over *security through obedience to the Ten Commandments and the Golden Rule* is evidence that our trust in God is on the wane.

And inasmuch as our trust in God is expressed through our trust in our

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"From These Honored Dead . . ."

By R. Edward Dowdy

The accompanying address was delivered at the funeral service for Lt. Howell G. Thomas, Jr., the first victim of the Korean war to be buried at Arlington National Cemetery. Chaplain Robert M. Homiston, Fort Myer Post Chaplain, shared in the service with Mr. Dowdy, reading the Scriptures and leading the prayers.

WE come this day to pay our tribute of love and respect to this one whom you have loved, in whom you have rejoiced, and whom we have lost for a while.

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread—
They have but gone before.

The Father's house is mansioned fair,
Beyond my vision dim;
All souls are his, and here or there
Are living unto Him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to love, to keep
*Its own eternally.**

This is the Christian faith. This is the confidence in which we can come to an hour like this, unafraid and triumphant. I bring you this day no message of sadness, for greater than death—greater than anything on the face of the earth—is God. It is of Him that I would speak, of His unfailing love, of the comfort which He and only He can give to our troubled hearts.

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." (Psalm 90)

"The everlasting God is thy refuge, and underneath are the everlasting arms." (Deuteronomy 33:27)

In such faith and confidence as that, we can have no fear.

"For God created man to be immortal, and made him in the image of His own eternity. . . . The souls of the righteous are in the hand of God, and there can no evil touch them. In the sight of the unwise they seem to die, and their going from us is thought to be destruction; but they are in peace, and their hope is full of immortality: for God hath proved them and found them worthy of Himself." (Wisdom of Solomon 2, 3)

We have come today to honor Lt. Thomas, but we cannot be unmindful of the fact that he is but the first of many—God only knows how many—fine young men like him who will be

* "Friends Beyond" by F. M. Hosmer. Appeared in *The Minister's Service Book* and *Masterpieces of Religious Verse*, edited by James D. Morrison and published by Harper & Brothers.

Mr. Dowdy, who is president of the Washington, D. C., chapter of the National Religious Publicity Council, is a graduate of Colgate-Rochester Divinity School. He served the Enon Baptist Church at Hollins College, Va., and since January, 1945, has been assistant pastor of the First Baptist Church (which President Truman attends) in the nation's capital.

returned from Korea to their final resting place in this National Cemetery. As I have prepared for this hour, again and again the words of President Lincoln have come to my mind. I cannot match what he said at Gettysburg but I should like to paraphrase his immortal words.

Scarcely half a decade ago our fathers brought forth at San Francisco the United Nations, conceived in liberty and dedicated to the proposition that all men are created equal. Our world is now engaged in a great civil war, testing whether the United Nations, so conceived and so dedicated, can long endure.

We are met to do honor to the first to be returned from that battlefield. We have come to dedicate a portion of this field as a final resting place for one who gave his life that the United Nations might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggle out there, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here; but it shall never forget what they do there.

It is for us, the living, rather to be dedicated here to the unfinished work which they who fight have only begun. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that the United Nations, under God, shall have a new birth of freedom, and that world government, of the people, by the people, and for the people, shall not perish from the earth.

Let us remember the words of Jesus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall be live: And whosoever liveth and believeth in me shall never die."

Why Communists Hate Christ *(Continued from page 14)*

fellow men, it naturally follows that we are losing faith in each other.

Thus, there should be no cause for surprise in the deepening distrust now dividing the various groups within our nation.

If this be true, and it cannot be otherwise, the men of the cloth who have assumed the task of bringing the word of God to the people have undertaken a grave responsibility.

Our crumbling wall of faith cannot be patched up with the paper and paste of legislation in Washington: it can be rebuilt only with the strong

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Scientific, Educational, And Cultural Cooperation Of the Nations

THE Fifth Session of the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) came to a close at Florence, Italy, July 17, with agreement that its program for the next year provide "a more direct and important contribution to the cause of peace than the programs of previous years."

The most important contribution in the minds of many delegates, however, was the adoption of what UNESCO's Director General Jaime Torres Bodet termed a "decalogue" of the organization's major tasks. Five sessions of the General Conference now have instructed the Director General to launch and carry out a multitude of projects, and the U.S. Delegation sought to get general agreement on a statement of basic objectives which would bring the organization into better focus. Its proposals were amended somewhat but its general purposes were retained in the final list adopted by the Conference:

1. To eliminate illiteracy and encourage fundamental education.

2. To obtain for each person an education conforming to his aptitudes and to the needs of society, including technological training and higher education.

3. To advance human rights throughout all nations.

4. To remove the obstacles to the free flow of persons, ideas and knowledge among the countries of the world.

5. To promote the progress and applications of science for all mankind.

6. To remove the causes of tensions that may lead to wars.

7. To demonstrate world cultural interdependence.

8. To advance through the press, radio, and motion pictures the cause of truth, freedom, and peace.

9. To bring about better understanding among the peoples of the world and to convince them of the necessity of cooperating loyally with one another in the framework of the United Nations.

10. To render clearinghouse and exchange services, in all its fields of action, together with services in reconstruction and relief assistance.

With the "decalogue" adopted, the U.S. Delegation and many other delegations saw emphasis on a few immediate major projects as the most vital action UNESCO could take to bring its full impact on an effort to contribute to a lasting peace.

The United States proposed and the Conference approved an expansion of UNESCO's project for re-education of Germany in democracy. In presenting the project, the U.S. delegate stated that the Conference could have no task more meaningful than "to win the

people of Germany and above all the youth of Germany to a reappraisal of values and a break with those traditions which hitherto have resulted in misery and disaster." Representatives of the Western Zone High Commissioners in Germany quoted their chiefs as saying that the German mind is now more fluid and open than for many years past.

In the program adopted for Germany, UNESCO will sponsor the establishment of a youth center, institutes in comparative education and social studies, and support other activities in these fields designed to strengthen Germany's cultural ties with the democratic field. The youth center will provide facilities where international youth conferences, meetings and seminars can be planned and conducted. It will afford an effective channel for informing German youth of activities in other countries and aiding foreign youth groups to cooperate with the programs of their counterparts in Germany.

The program for the extension of "Human Rights" was given added impetus by the Conference's decisions. To aid the campaign for Human Rights, the Director General was authorized: to initiate in 1951 the production of basic materials; to take all possible steps to insure the full voluntary cooperation of scholars, scientists, and other experts; to take steps in 1951 to arrange for the cooperation of member states and national commissions and agencies of education and information in the execution of the long-range program; and to formulate specific projects within the long-range plan for which he may seek additional funds from sources outside the regular budget.

Another important achievement of the Conference was the approval of an international agreement which would remove customs duties on books, scientific research instruments, music, works of art and similar materials. The agreement will go into force when ratified by ten countries. The first such agreement, pertaining to audio-visual aids to education, has been signed by 17 countries, and ratified by one.

The five U.S. representatives on the Delegation at Florence were Chairman Howland Sargeant, Deputy Assistant Secretary of State for Public Affairs; George D. Stoddard, President of the University of Illinois and Chairman of the U.S. National Commission for UNESCO; Miss Bernice Baxter, Director of Education in Human Relations of the Oakland, California, schools; George Zook, President of the American Council on Education; and I. I. Rabi, Columbia University scientist and Nobel Prize winner. Senators William Benton of Connecticut and Margaret Chase Smith of Maine were appointed by the President as Congressional Advisers.

Through the years international conferences have too frequently dealt only with grievances and misunderstandings. In UNESCO representatives of the nations come together for mutual aid on common problems. The importance of the dissemination of information may be dwarfed by the value of mutual good will and understanding that comes from working together.

The Hospital Chaplain

By William J. Brown

GLANCING superficially through the monthly reports of a Hospital Chaplain one might wonder in what way the duties of a chaplain on duty in a hospital differ from those of any other clergyman in the Armed Forces.

Here in the report we find most of the same activities listed as are usual in the busy life of any chaplain. Here are the regular Sunday and weekday services of worship, catechism and religious instructions, choir rehearsals, lectures, personal interviews, visitation of dayrooms, Red Cross, enlisted men's and officers' functions, and visits to the homes of married men. Here also are the listed baptisms, weddings, and sometimes funerals or memorial services. Many times the normal chaplain's report includes hospital visitation.

The differences are not too evident. But one outstanding item that is found in the Hospital Chaplain's report is that which tells of the number of ward visits completed during the month. A second but hidden difference is to be found in "personal interviews." While a great part of the interviews duplicate like incidents in all reports, there is a percentage that are almost entirely the function of the Hospital Chaplain.

These interviews are with psychoneurotic individuals, men, women, and occasionally dependent children.

Few chaplains are medically equipped or educationally trained to handle psychiatric cases; but no Hospital Chaplain should be ignorant of the symptoms of the more common psychoses. Recognition and immediate subsequent reference of these cases to the Neuropsychiatry can be of real benefit to the individual concerned.

In this connection the writer cannot praise sufficiently the series of lectures and demonstrations for Hospital Chaplains, given at Wiesbaden, Germany, in January 1948, by the staff of the Department of Psychiatry of the European Command. It is by such cooperative endeavor that the chaplain can become a valuable asset to his coworkers in the hospital, and at the same time increase his own capacity for usefulness, expand his knowledge of human beings, and fulfill his office as a clergyman by a deeper sympathy toward people. I unhesitatingly urge that our able Army psychiatrists recognize this and offer the opportunity regularly for interested chaplains to enjoy such series of lectures.

In small hospitals, where no formal psycho-neurotic department functions, the chaplain, if he is "on the ball," can be of immeasurable aid to the medical officer who is in charge of the direction of such cases. In such situations there are times when only the chaplain can break down the barriers of antagonism and establish confidence with the patient. The chaplain should never hesitate, when doubt exists, to call the nearest psychiatric center, explain the situation, and ask advice. More often than not one finds that psychiatric evaluation would be

helpful even though, on the surface, it appears unnecessary. The medical personnel of the European Command Psychiatric Center at the 98th General Hospital in Munich have demonstrated frequently their wholehearted willingness to help.

The next item of the Hospital Chaplain's report that distinguishes it from others is the ward visits.

Here we find the primary function of any chaplain assigned to a hospital. The consideration of the patient has first priority on the chaplain's time and effort. This does not relieve the chaplain from his duties to the members of the Detachment, which are the same as in any other outfit, but it does place the Hospital Chaplain in a position not occupied by any other unit chaplain. Many patients have opportunity and time to present personal problems as never before. On the other hand the means for the chaplain to effect controlled guidance is here offered in a manner to make the social psychologist rejoice.

The attention to the sick is of vital importance. Without entering a lengthy discussion regarding the average patient, who is not seriously ill, let it at least be said that no individual likes to feel that he is ignored. To the seriously ill and to the immediate pre- and post-operative cases the chaplain is of special and instant value. Often he alone can give that "lift of spirit" and ease of mind that makes for a surer and quicker recovery as he works in conjunction with the surgeons, who, on their part, can find a true aid in the chaplain if they seek it. Daily visitation is especially essential in these latter cases. It is far better to be told "I missed you yesterday," than to hear, "I suppose you have so much to do that you cannot get around very often."

Granted that the Hospital Chaplain has the same amount of office work as others, granted also that the calls on his time are as demanding as in other units, he, nonetheless, must place time for patients first so that he can be identified by them as an integral part of the hospital organization, interested in their welfare, aware of their needs, and understandingly sympathetic toward their reactions. In this capacity the chaplain can often be a successful liaison between patient and administration if difficulties, misunderstandings, or dissatisfactions arise.

Finally, the chaplain must never forget his own primary mission as a spiritual leader. The continued remembrance of this is the factor which will enable his ministry to the sick to be successful. For no man lives fully balanced whose inner resources are depleted. Mental and physical health are in themselves precarious foundations unless sustained by a firm inner faith to help meet the pressures under which life forces us to operate. The cheering word, the smiling countenance, and the quiet, unspoken demonstration of a profound faith in God are the fine drawn implements of the Hospital Chaplain's trade. The opportunity to uplift is ever present and ever urgent. It does not call for pompous display or vulgar publicity. It is, rather, found in the routine rounds of everyday social contacts. The motto on the chaplain's office door might well speak the words of the anonymous poet:

"I shall pass through this world but once.
Any good therefore, that I can do
Or any kindness that I can show
To any human being
Let me do it now, let me
Not defer it or neglect it for
I shall not pass this way again."

TEXT: *You will be judged by the standard you judge by.* (Matthew 7:2—Goodspeed)

How to Take Criticism

BY KENNETH J. FOREMAN

IF you live in the midst of human beings you are sure to be criticized. And if you are human you won't like it. No matter how much you may say you welcome criticism, what you generally mean is that you would welcome any other sort of criticism than the kind you get.

However, it does come. Gently or roughly, kindly or cruelly, the critics will have their shot at you. It may be your inferiors, your equals or your superiors; your family, your boss, your public, your rivals, your customers—somebody is sure to think you less than perfect and will not mind saying so.

How shall you take it?

Take it without hysteria. Don't get "steamed up" about it. Dry those tears, stop gnashing your teeth. It's bad for your blood pressure. If you are in public life—minister, editor, schoolteacher, chairman of the school board, mayor—being criticized is part of your job. This particular bit of criticism may be true or false, justified or not; but you can't tell which until you stop breathing so hard and glaring through your spectacles. Get yourself together now. If you are in a lowlier position—janitor, cook or office boy—criticism is part of your wages. Didn't you ever hear of "supervision"? If you have a boss you have a critic. Criticism may be worth more to you than your pay-check. Take it easy now. Take a swim, or take a walk, get the sizzle out of your system and then you can look the criticism in the eye.

Take it without hatred, too. Don't leap to the conclusion that everybody who criticizes you, hates you. The person who loves you most dearly and has the highest hopes for you may be your severest critic. (And why not?) Indeed, the Bible teaches us that the One whose love for man is greatest, is also the One who never spares the lash. And even when criticism is inspired by hatred, jealousy or pure meanness, as it often is, it will do you no good to hate back. Even when it is inspired by your worst enemies, if all it does is to make a hot hater of you, then your enemy has had his way with you—he has made you worse instead of better.

Take it without humiliation. Don't feel crushed by unfavoring words. All good people, all great ones, have been criticized. You are no outcast. If you were, no one would bother to point out your faults. Housewives at the grocer's pinch the good fruit on the shelves, not the bad fruit in the garbage can. To have failed once does not mean you are a failure. You can hold up your head again. Take it without humiliation.

But—take criticism with humility. To resent it means that you like to think of yourself as perfect. Well, you're not. And so long as you think you are perfect and unimprovable,

you will never be better than you are. God (as we know) is man's severest critic; but the one class of persons for whom even God appears to have no hope is the kind of person who is too proud to admit the evil that is in him. You will never learn anything if you won't be taught. You will never climb any ladder if you mistake the bottom rung for the top.

Then take criticism with honesty. That is, look squarely at it. Don't look the other way and try to think of something else. Look at it, analyze it. Consider the sources, for one thing. Maybe the critic really didn't know what he was talking about. Maybe he has it in for you and would call you names no matter what you do. Maybe what he says is completely off the beam. Very well, then you can cheerfully and honestly forget all about it. But if you are honest, you will be willing to admit that some of your critics do know what they are talking about, they are experts and have the right to judge. Their motive may be love for you, or they may be in love with perfection. Be thankful for this. The poorest friend in the world is an easygoing critic. E. Stanley Jones calls his critics the "unpaid guardians of my soul." Be grateful for so much free advice. Consider what has been said. Even if the thing is a caricature, it's a caricature of something. What have you done to deserve it? Even if there's only a germ of truth in it, plant that little germ in your mind and let it bear fruit.

And take it with humor. Jesus set the example when he dealt with his critics the Pharisees. Much of what he said in reply to them is tinged with humor—his remarks about the splinter and the plank, about swallowing camels, about blind men leading the blind, about well people needing no doctor, about the city of Jerusalem outside of which no prophet could die. . . . Of course Jesus was dealing with mean and unfair criticism. But even when the critics are neither mean nor unjust, keep your sense of humor. It will not only cushion the shock of vicious detractions, it will help you see the rightness of a fair verdict against you. For humor, essentially, is a sense of detachment, it is the ability to get off and look at yourself. And if you have a true gift of humor, no one else can ever seem quite so funny and absurd as you do to yourself. Angels must sometimes weep over us; but surely there are laughing angels too. Get the angel's-eye habit. Then you will see that your critics' shots have not hit you as hard as you need to be hit; they may not even have made a bull's-eye. You may even learn, in time, to be that wisest of all persons, a critic of yourself.

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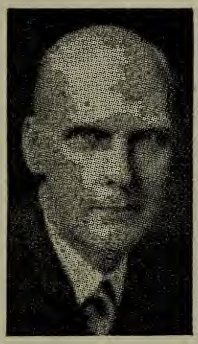
A Thought for Brotherhood Week

Equal rights and brotherhood are the very fabric of our life. Therefore, brotherhood is a personal thing. It begins with you and me. Before we make demands on other people or criticize them we had better test ourselves.

—Nelson A. Rockefeller

The Biannual Meeting of the General Commission on Chaplains

By Stewart M. Robinson



SEVENTY-FIVE representatives met in Washington October 25th for the sixty-sixth biannual meeting of the General Commission on Chaplains. Under the chairmanship of Bishop Charles W. Flint the work of the last six months of this cooperative enterprise of 47 denominations and religious agencies was reviewed.

The Chiefs of Chaplains of the Army, Navy, and Air Force presented forceful pictures of the needs of these branches of our armed forces. The magnificent work in the facilities of the Veterans Administration was also described.

The efficiency of our chaplains from a spiritual point of view was strikingly illustrated. The Marines in action in Korea had a complement of 29 chaplains to the division. This is believed to be the largest in the combat history of our forces. Three were wounded. Corps photographers took pictures of burial services and immediately thereafter, while still under fire, chaplains wrote letters to the next of kin, indicating that the pictures might be obtained from Washington if desired. Families at home keenly appreciated the fact that their men who fell had been buried by a chaplain of their faith with such thoughtful consideration. The flow of requests for pictures was immediate and impressive. The chaplains were commended by letters from the Chief of the Corps.

The chaplains' task has become a definitely pastoral duty owing to the presence of families of service men, including children who are gathered into Sunday school, and a church life which is vital and blessed. The gap made in pastoral work in Japan due to the departure of Army chaplains for service with their units in combat in Korea was partly filled by a large group of chaplains sent out from this country. It is pleasing to report that civilian missionaries gallantly took over these parish duties until more chaplains arrived.

With the enlargement of the armed forces and the increased recognition of the importance of the role of the chaplain in the defense program has come understanding of the Church's opportunity and the civilian's responsibility. There has come, too, a wholesome realization that the man in uniform is the same kind of person we know in our churches and Sunday schools.

In this connection we would emphasize the significance of the inter-

Some of the chaplains and churchmen who attended the sixt

biannual meeting of the General Commission on Chaplains

faith statement ("Forward Under God," printed in this issue). It was read at the afternoon session by Mr. Frank Weil, chairman of the President's Committee on Religion and Welfare in the Armed Forces. Mr. Weil also reported on the work of his Committee including the survey of the chaplaincy that is now in the hands of the printer. Dr. Daniel A. Poling, a valued member of our Executive Committee, is an active member of the President's Committee.

The Commission's treasury was found to be in good condition, and a budget ($60,550.00) for 1951 was approved. Described as modest by several representatives who joined in the unanimous vote in its favor, the budget includes items to cover a widening expanse of service contemplated under the enlarged program of national defense now before the nation.

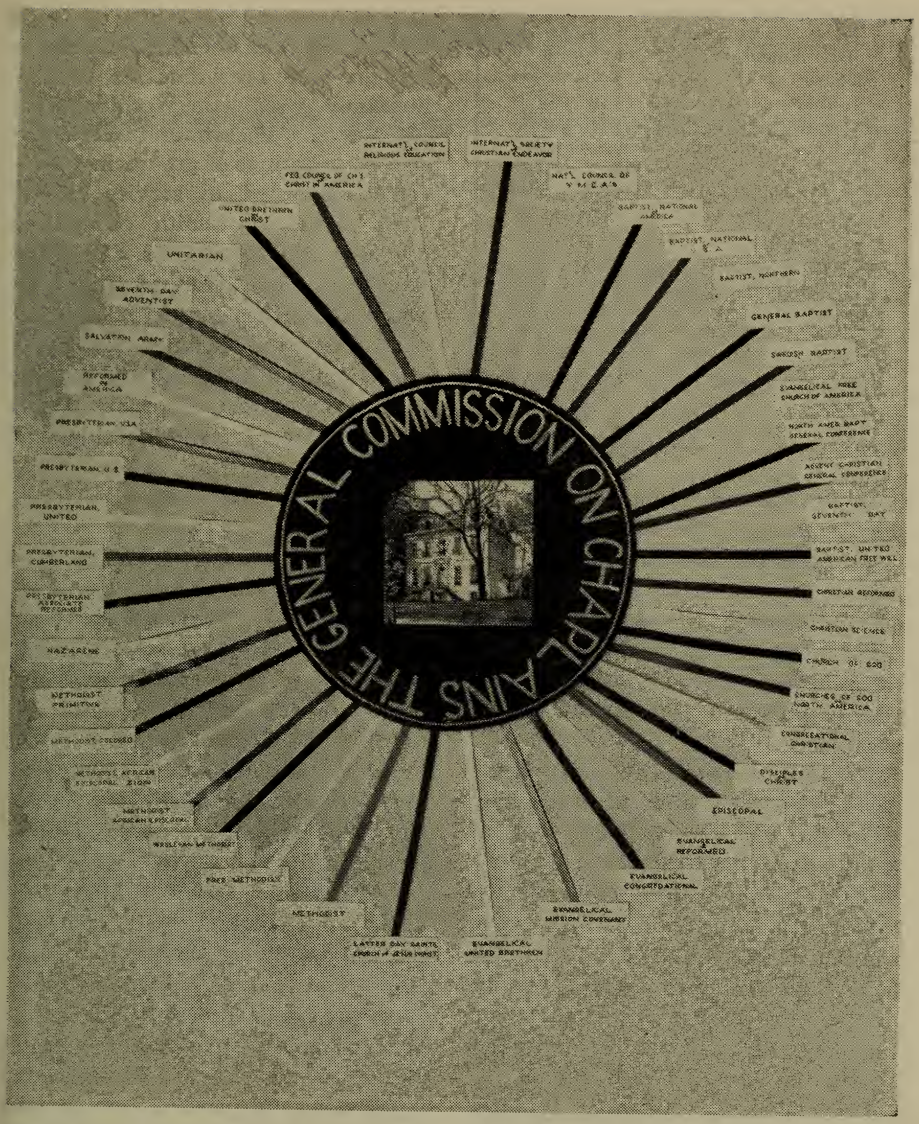
A little booklet, "Protestants Believe," prepared by one of our Committees, was shown for the first time to members present. It met with a generous response of appreciation, and seems destined for wide circulation among service personnel. That it may have wider use is signified by the fact that the first order for 1,000 copies was for use in a civilian parish.

Plans for the publication of other useful literature were approved. One sort is the provision of satisfactory Sunday school helps for chaplains' Bible school on the children's level. It is hoped that various denominational boards may join to produce interdenominational supplies of these necessary leaflets, quarterlies, etc.

The emerging organization of the National Council of the Churches of Christ in the U.S.A. and its ancillary mission agencies has been under study by the Commission. Satisfactory relationship of the General Commission to this new agency has been agreed upon and the Committee having the problem under its care was continued to report further developments.

A plan for youth fellowship for service people closely sympathetic to the civilian youth who are their companions was laid down. Sufficient funds for its inception are already in sight, outside the Commission's budget, and leadership will be forthcoming at the proper time. The churches ought to grasp this fellowship with a warm right hand. Hundreds of thousands of young men and women annually move into and out of the uniformed services. The man in uniform is just a civilian from another community. Whenever he appears in a church he must always be recognized as such. More than likely he (or she) is from a live young people's society in the home community. If a church is located in a town near a military center this individual numbers hundreds; if there are fewer in total, it is perhaps even more important, and certainly easier, to take them into the fellowship of the church, especially among the youth. It is service rendered which will soon be wanted by the civilian young people who are hosts one day, and who will become guests a little later when they don uniform. It is one of the greatest spiritual opportunities of our generation if we believe in the evangelistic mission of the Church of our Redeemer.

Dr. Willard M. Wickizer led a discussion of present enterprises which the member communions have in hand, and it was all pointed up by the testimony of the representatives of the Chiefs of Chaplains of the Army, Navy, and Air Force. Some return to greater denominational giv-



Symbol of the General Commission on Chaplains, including member denominations and agencies

ing to this and related work is indicated, especially when we realize that we may have the equivalent of practically the whole high school output of the nation passing into temporary military training for a period of two years. The Church will be called to follow the young people, and a large section of the churches will be recipients of this ministry. Christian education boards will face this problem in the coming months. It has already

Dr. Robinson, who has been a member of the General Commission on Chaplains for many years and is a member of the Executive Committee, was a divisional Army chaplain in the AEF in World War I and is now in the Chaplains' Reserve. Educated at Princeton and ordained to the Presbyterian (U.S.A.) ministry, he served churches in Cleveland, Ohio, and Lockport, New York; since 1929 he has been minister of the Second Presbyterian Church, Elizabeth, New Jersey. He has been very active in Presbyterian and interdenominational affairs.

been studied and is being handled by the Commission, though not in such measure as the cooperating communions will want it to be eventually. Denominational groups will find in the Commission an invaluable agency for reference and advice and, be it added, an avenue for well-articulated assistance.

The Commission noted in a memorial service the passing of two valued members, the Reverend Dr. William E. Lampe of the Evangelical and Reformed Church and the Reverend Dr. William B. Pugh of the Presbyterian Church in the U.S.A. These two men have been firm and constant leaders in the work of the Commission. Dr. Pugh was its Chairman for two years during the heat of World War II.

The Chaplains' Memorial Building has come to be a rendezvous of pleasant memories and daily service. Here the Military Chaplains Association has modest quarters for its work under the direction of Chaplain George F. Rixey, USA, Ret. The Washington representatives of the Federal Council of the Churches of Christ in America are also housed in the building. The delightfully appointed guest quarters give almost daily entertainment to chaplains and their families, and to churchmen visiting in Washington. It is becoming a pleasant and convenient place for meetings of groups in Washington interested in service to the armed forces. Interfaith committees have met within its walls. Chaplains' retreats have been planned. The President's Committee has found cooperation here and instinctively many agencies turn to 122 Maryland Avenue (across from the Supreme Court Building) for advice, friendship, and hospitality.

This varied usefulness is largely inspired by the presence of the Director, Mr. Thomas A. Rymer, and by Mrs. Rymer, who reside in the building and have transformed what might be only an office into a hospitality house—indeed a home of friendly interest in everything that is good and useful to the spiritual interests of the armed forces. After years of association with this enterprise the writer may be permitted his personal testimony that never in its history was the Commission better equipped for larger service and a more definitely spiritual usefulness in those areas of action that it was created to serve. Every branch of the armed forces now feels its helpful influence. Officers in the government have paid testimony to its value, the various communions find it a useful tool for sound interdenominational work. Thousands of chaplains have become familiar with its service, including THE CHAPLAIN and THE LINK, and its continuous interest in their problems, and the most cordial relations that exist with other groups in the national religious picture.

American Seminary Chapels

XI. Union Theological Seminary in Virginia, Richmond, Virginia

By H. L. McGill Wilson

THE aura of romance surrounds the very name of Richmond. The incoming traveler, whether southern-born or not, recalls the glory of great names, efforts and deeds. He cannot escape the memory of young John Marshall, of Jackson and Lee, of Edgar Allan Poe's youth; the pictures of old Monumental Church. He almost expects to find a city of "southern mansions," mimosas, Confederate flags. He does this despite the fact he knows well that Richmond is now an industrial and financial center of a third of a million people.

In Richmond he will find, instead, Battle Abbey, uniquely preserving the tangible reminders of the "Lost Cause"; a great historian, Dr. Douglas Freeman (*Lee and His Generals*); and Union Theological Seminary in Virginia, which might be called the "Older Union," antedating as it does its New York namesake by some decades.

He will not find the campus of Union Theological Seminary nor its chapel, reflections of that South which existed before 1865. There are no Georgian, or popularly "southern mansion" types here. As we have seen, the loveliest "southern mansion" on a seminary campus is to be found hundreds of miles to the north, at Drew University, Madison, N. J. What he will find in Union of Virginia is a center of theological training pulsating with solidity and strength, personified even in its structures.

Union Theological in Virginia is modern, although 138 years old. It has spent all the years of this century (and two of the last) on its Richmond campus, but for eighty-six years previously it had worked on the campus of Hampden-Sydney College. It was there that Dr. Moses Hoge, President of the College, became Professor of Divinity by election of the Synod of Virginia in 1812. Some time after 1824, under Dr. John Holt Rice, the synods of Virginia and North Carolina united in supporting the Seminary, and in recognition of that united effort, its name was changed to Union Theological Seminary in Virginia.

The Seminary of Southern Presbyterianism grew and flourished. By 1860 it had nearly forty students. Then came the War. As in the North, and possibly to greater extent, the student bodies of seminaries and colleges were depleted. There was but one student in 1864. At the end of the War, Union Theological Seminary in Virginia was not only without students, it was ruined financially. Its treasury had no income; funds invested in bank stocks were lost; the Commonwealth of Virginia could not pay interest on its bonds held by the Seminary.

In this crisis Dr. Benjamin M. Smith influenced friends in Baltimore and New York to help the institution for one year. Its work continued and its doors stayed open. The South began to recover from the terrible effects of the war.

Later in the century, as the work of the Church expanded, not only in the South, but throughout the nation and the world, it was felt that the Seminary should be located in a more urban center, where students would be given the advantages of metropolitan conditions. Maj. Lewis Ginter, of Richmond, in the 1890's offered the campus site for the Seminary if it would remove to Richmond. Twelve acres, of the now more than fifty held by the Seminary, became known as the Quadrangle, about which are grouped the Seminary buildings. The Quadrangle, with its magnificent lawns and trees, growing in the vivid green of Virginia vegetation, is a contrasting setting for the Seminary buildings.

The chief of these structures is interesting Watts Hall, built in 1896-1898, and which, together with the old library, Schauffler Hall, and Richmond Hall, was designed by John Read of Richmond. The buildings are of dark red pressed brick, with red sandstone and terra cotta trim. They present examples of the prevailing architectural tastes of the period 1890-1910, but, additionally, have the flavor of local treatment. They are not merely imitative. The predominant lines of doorways and windows, the battlements of Watts Hall tower, these are Gothic. The amount of wall area in relation to openings, the treatment of mass, the horizontal spread of the buildings—these reflect the still powerful influence of Richardson's Romanesque.

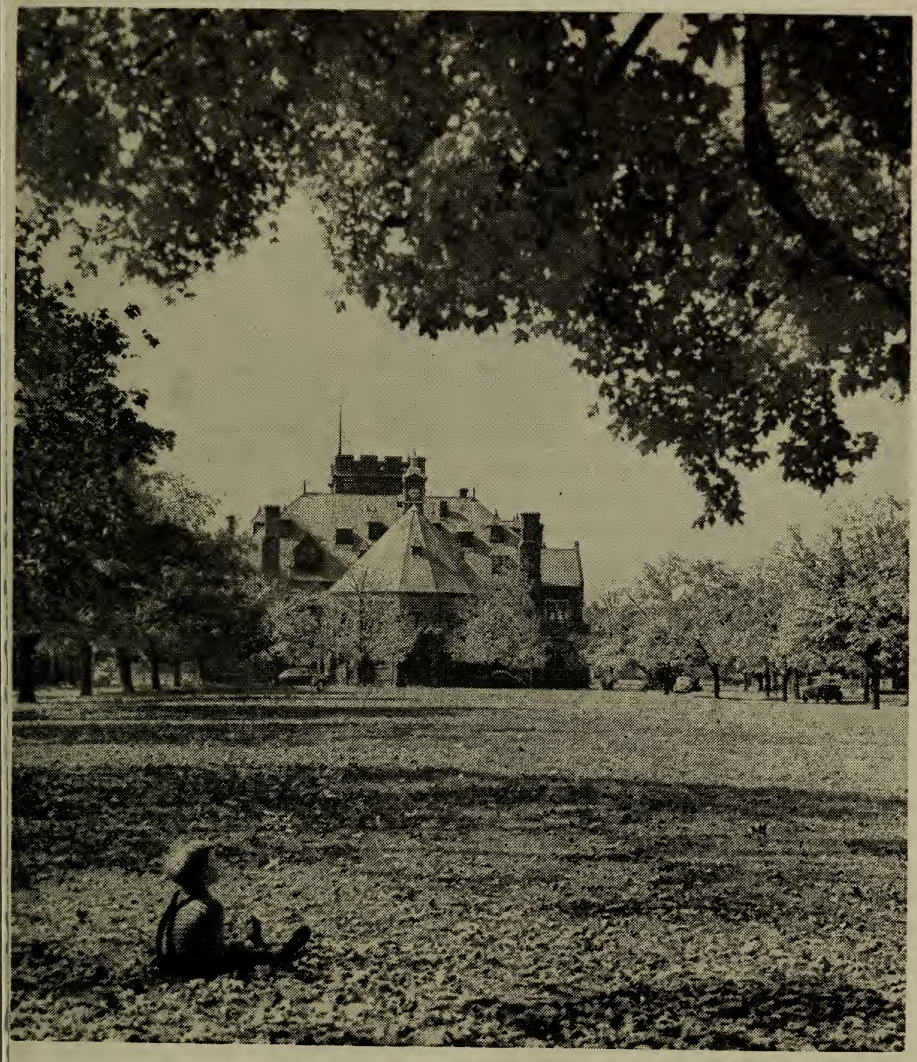
The chapel is an addition to Watts Hall, erected some ten years after the first portion. Its interior is simple, the lines excellent, and the balcony parapet and wood trim are fine examples of American timber.

The original library building uses the apsidal plan which was popular in academic building during the 1890's, an example of which may be seen at Princeton, in W. A. Potter's Alexander Hall. The structure provides far better natural illumination than most present-day libraries. It has, as well, carrels or study alcoves for the use of students working on theses or research problems.

The library is now considerably enlarged by an addition erected in 1943, designed by Githens & Kealey, formerly of New York City, with working drawings executed by Baskerville & Sons of Richmond. The addition houses a large study area and control desk, making the work of the librarians effective, since a single librarian, can, if necessary, provide the required assistance to readers. The interior of the addition is carried out in light-toned woods and wall areas, with excellent illumination. Wall cases, well lit, provide display areas for the rare books, new books, and other activities of the Seminary. The library circulates more than two hundred volumes a month to ministers throughout the Assembly, a type of theological seminary library work which it is hoped will spread rapidly to other seminaries. Sixty thousand bound volumes and 10,000 pamphlets form the corpus of the library.

Schauffler Hall, one of the first structures erected as a special study center for Sunday-school work, has as well a large and beautiful church auditorium available for Seminary and community use. Richmond Hall contains the student lounge and the refectory.

The Seminary had 182 men in residence when it opened this past fall. One hundred fifty-seven undergraduate men come from about twenty-



View of Watts Chapel, Union Theological Seminary in Virginia, Richmond

five states and foreign lands. In the fifty-two years during which Union Theological has been in Richmond about sixteen per cent of the students have been non-Presbyterian. During the last war the Seminary sent 158 of its graduates into the armed services—145 as chaplains, 13 as line officers.

True to traditions of its faith, the Seminary emphasizes the values of the intellect, regarding theology still the "queen of sciences." In Richmond it will continue to expand its influence, through its faculty and the strength of its foundation in learning, to all the world.

SERMON ILLUSTRATIONS

A "Son of God" Explains

Kagawa told the story of an adventure he had years ago while a student in America. He took a summer job as a butler in a Rhode Island mansion. The owner of the house took him about explaining that each door was to be kept carefully locked because every room contained some valuable rug, picture, or piece of furniture. Every window had a burglar alarm on it. If he wanted to raise one he must press the button first and avoid sounding the alarm. With trepidation he went to bed, not daring to raise a window. He soon woke up, suffocating, and without thinking raised a window. At once the alarm was set off, and twenty windows began to ring. The next day his job ended. And now he said, "I am much happier than that man with all his possessions, locks, and alarms. I was happier than he when I lived in the slums of Kobe in one small room six feet square, with no possessions but one suit of clothes and one blanket."

—Robert Merrill Bartlett

Christ in Labrador

Wilfred Grenfell took Christ with him to Labrador, but he adapted his program and his technique to the people of that bleak coast until today not only churches but chapels, orphan asylums, schools, hospitals, co-operatives, even the reindeer, are a monument to his ability to make Christ minister to the needs of men. This always means the adventurous life. While touring with him in 1915 we were aground three times, lost our anchor once, were on fire once, crashed into an iceberg once, and were always giving sixteen hours a day for the people. The fisherfolk could clearly see that the religion of Grenfell meant a transformation of their community as well as their individual lives.

—Jerome Davis

The Way to Life

If you want to find life, not heaven, but life here and now, you must find it through a narrow gate of self-renunciation. This is true in every realm of life. The athlete, who puts himself under a stricter and stricter regime of training, denies himself what others feel free to indulge in, finds physical life and freedom, for he enters in by the narrow door.

The student who burns the midnight oil, gathers up spare moments, and denies himself many things, finds himself free at last, at home with the ages—he has found intellectual life by the narrow door.

The musician who goes through years of self-denying practice, setting up higher and higher standards, is at last free and at home in the land of harmony and can make us feel the throb of martial music, or make us sit pensively by the seaside, or hear the roar of the storm. He has found freedom by a narrow door into musical life.

There is only one way to life and that is through the narrow gate.

—E. Stanley Jones

Christianity is the good man's text; his life, the illustration.

—J. P. Thompson

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

On Embracing the Future

What is our attitude toward this future into which we are so swiftly moving, as time seems to rush toward us from somewhere out of the void? Shall we be resentful, disillusioned, cynical, as we stand here or just indifferent? Let me take from the second chapter of the Gospel according to St. Luke, an aged man and a still more aged woman whom you can't help liking: Simeon and Anna. The place was the Temple in Jerusalem. You'll like them because apparently they weren't forever talking about how it used to be: praising bygone days, as Horace puts it; sitting around the Temple wondering what in the world was going to become of everything now, especially this new generation that was growing up. You'll like them because they weren't bent on coddling the past. You'll like them because they were still eager to embrace the future.

It was the day when Simeon first saw the child Jesus; and he sang a song which we call the *Nunc Dimittis:* "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." We have been singing it in the Christian Church ever since. While Anna, who no doubt was a little too far gone for singing (she was something over a hundred!), hurried out to tell everybody what had happened. The hour had come, so she said. The clock had struck in Eternity! God had shown Himself in human life!

The point is that such an attitude is not merely a matter of temperament. It's a matter of religion. It's one of the outstanding differences between the man who says he's a Christian and isn't, and the man who may not be so very sure what to call himself but is. If the only philosophy that means anything to me is the philosophy of "as it was in the beginning, is now and ever shall be," then mine is a simple and forthright denial of everything there is in the Christian gospel! Nothing this side of the Infinite is like that. Yet I dare say you can point to no mood which is more thoroughly characteristic of the modern outlook. You turn on the radio to find out what you ought to be thinking, read the books everybody is reading just now, wear the clothes everybody is wearing this season—gradually settle down into some mold, some kind of uniformity; until most of us even act and look alike! "In the groove," I think they call it; and it's a grave with the ends knocked out!

Our Moral Confusion

We speak sometimes of what this twentieth century advertises as its moral confusion. I don't believe in any of it. Call it a cultured whine for the fleshpots and you'll be nearer the facts! Nobody has found anything the matter with the Sermon on the Mount. They tell us it isn't popular —it won't do! One reads hysterical books on the revolt of youth. What revolt? Revolt implies a reaching up—not a reaching down. Self-indulgence, as someone has well said, isn't a revolt; it's simply revolting! They recommend to us a new morality. Is that what we need? When even our immoralities are not new? "Verily, verily, I say unto you"—I can't imagine a soul bewildered once it begins following that voice around. It may shrug, and put off what He says with a gesture, and call it a revolt; but that's no refutation.

You may do that to the law of gravity if you like without making much of a breach in it! There are some things we don't have to submit for approval. You may snub them, but they go on being true! And these are a few of them: that the way to happiness is purity, that the way to honor is humility, that the way to peace is faith, that the way to power is love, that the way to greatness is service. One doesn't revolt against these, after all the "vast epochs of moral adventure and aspiration" through which humanity has come, one doesn't revolt; one destroys oneself!

The Image of God

We can't get away from our own greatness. There's a grandeur that was *born* in us, and it makes us uneasy. The Bible calls it "the image of God." The only trouble is, we don't like it as He made it. We'd rather give expression to our essential dignity in some other way than His. We'd rather bluster and wear gold braid. Like some prince of the blood who has despised his rightful inheritance, and shut himself out of it; taken him a house in a mean and gossipy village; and there tried to find some misshapen outlet for the royal habit of his mind. That's what happens when these human lives of ours, fashioned for God, sell their birthright for one of the petty slaveries of the world. If we could only take a continuous motion picture of some of them, flash it on a screen and look at the disintegration going on, I think we couldn't stand it! Should you ever want a sample of the sorrows of Jesus, there you have it! He saw the huge soul of man created for greatness, taking out its glory in ridiculous little claims, firing its guns, feeding its hunger with greed and lust. Until at last it brings down around its ears the ruin of a stately world! That's the history of whole centuries in one act! It may be the history of ours!

But Jesus Christ came on this earth to make possible the recovery of that image of God. It wasn't merely an ideal that He was holding up in front of a lot of people, in an effort to persuade them that they really weren't good enough and ought to be a little better. It was the nature and essential being of the Eternal God that He went about to unveil; and so the nature and essential being of this universe that God made! When you and I run counter to that we are not being smart and getting away with something; we are being insane! We are pitting ourselves against the stars, and when you win that battle please send me word!

BOOKS . . . Reviews and News

(Except as otherwise noted reviews are by the Editor.)

The Christianity of Main Street

By Theodore O. Wedel

(Reviewed by Robert J. Plumb)

The Christianity of Main Street by Dr. Theodore O. Wedel, Warden of the College of Preachers and Canon of the Washington Cathedral, Washington, D. C., is a book which sounds no uncertain trumpet. Like the prophet Jeremiah, the author feels that the people of this generation have committed two evils: they have forsaken the classical Christianity of their fathers, the fountain of living water, and have hewed them out a humanist Christianity, a broken cistern that can hold no water.

The book opens with the thesis that Christianity is today, among a majority of educated men and women including many Protestant Christians, an almost unknown religion. All that is left of the Christianity of the Bible and the historic creeds is a kind of Golden Rule idealism based on the perfect life of Jesus of Nazareth which is accepted as a kind of "log cabin to the White House" success story. All this is better than no religion at all, but the reader is made to feel that it is pretty thin stuff.

Canon Wedel writes, "Men and women battered by life cry out for a Gospel of Salvation, not a Gospel of impossible moral perfection." And he finds this salvation in classical Christianity; in a return to an orthodoxy which accepts the advances of modern biblical scholarship; in reading the Bible as a mighty drama; and in the Christianity of faith and creed with God at its center. Although the following glowing words of the affirmation of the Madras Missionary Conference of 1938 are not quoted in the book, Dr. Wedel's presentation of classical Christianity has something of their ring: "God in His infinite love has acted for men's salvation. He has come among them in Jesus of Nazareth, His Word made flesh. In Him He has conquered the power of sin and death." Thus it is not a "log cabin to the White House" action but a "White House to log cabin" action.

This is not a long book and many readers will wish it were longer, which is always a good test for a book on a theological subject. It is exceedingly well written and the efforts of the author to escape the pitfalls of obscurant phraseology have been eminently successful. It is a book which not only will be helpful to theologians but also can be read and understood by the men and women of Main Street.

New York, The Macmillan Company, 1950. 110 pp. $2.00.

A Treasury of Sermon Illustrations

Edited by Charles L. Wallis

Sermon illustrations are spotlights for ideas. By their use an otherwise drab presentation can actually glow, can be understood, and will be remembered. I suppose what a preacher has himself seen, heard, or experienced will provide him with most effective

sermon illustrations. If, however, the editor is to judge from requests that come to him, chaplains are hunting for stories, poems, and sayings for sermon use. Let the search go on, but if there are times when you need help here is a book we can recommend.

It is a book of 294 pages, not counting the five indexes that make this volume different from many others. Material for more than 30 special days is listed in the index of the Christian year. There are indexes for children's stories, hymn stories, an index of names of persons quoted or considered with biographical notes, and the index of topics of more than 900 subjects.

The editor is a minister of a college church. The 2,448 illustrations include many he has found helpful in his own preaching.

New York-Nashville, Abingdon-Cokesbury Press, 1950. 294 pp. $3.50.

Christ in Time

By Oscar Cullman

Translated from the German

By Floyd V. Filson

(Reviewed by John H. Gardner, Jr.)

This review is written at the express direction of the editor. The subject indeed is a matter engrossing the attention of New Testament scholars both in Europe and America. It is, however, a highly involved discussion, and in all candor I confess that this is not a book to read for an hour of pleasant relaxation.

Students of the New Testament in recent years have been increasingly absorbed with a restatement of the inner core of primitive Christian thought. Interpretations of history are the concern of all kinds of historians, religious or secular. Some scholar recently referred to the age we now live in as a period of continuing crises. In any age of tumult, it is a natural human yearning to find the spiritual basis of security. Dr. Cullman, in company with other scholars such as C. H. Dogg (*Realized Eschatology*) and John Baillie (read his book *Belief in Progress*), seeks to restate the primitive Christian viewpoint so that the great central ideas of the Christian Church may become the present help of Christians everywhere.

The author traces the early Christian concept of the place of Christ in history back through the Hebrew linear concept of time rather than through the Greek cyclical. The author believes that this Christian concept of time is the scene of redemptive history. "Salvation is bound to a *continuous time process* which embraces past, present and future. Revelation and salvation take place along the course of an ascending time line. . . . All points of this redemptive line are related to the *one historical fact* at the mid-point. . . . This fact is the death and resurrection of Jesus Christ." In a series of well-written chapters the author attempts to define carefully the horizon of the New Testament world. Naturally, he deals harshly with many modern scholars who have read their own theories into the New Testament.

We need such a book as this in a time of disorder. Beyond question this is by no means a final treatment of the subject. Even if we could completely reconstruct the viewpoint of primitive Christianity, would we be willing to concentrate entirely upon it to the neglect of certain aspects of present-day Christian thought which the perspective of nineteen centuries has conferred? This book, however, is a powerful challenge to any Christian

student to rethink his own conception of the Will of God revealed not only in the past, but in the consummation yet to come.

Philadelphia, Westminster Press, 1950. 253 pp. $5.00.

Here I Stand

By Roland H. Bainton

(Reviewed by Robert J. Plumb)

An excellent biography of Martin Luther which reveals outstanding scholarship and exhaustive research and well deserves the 1950 Abingdon-Cokesbury award. The format is most attractive, the book being so replete with woodcut engravings that the reader is made to feel the tone of the Reformation period.

Professor Bainton recognizes the necessity for creating the proper environment for his subject, and a reward which comes from a careful reading of this book is a clearer understanding of early sixteenth-century Germany. Another and greater reward is a heightened appreciation of the riches of Protestantism.

The author writes, "But always and above all else the one great objective aid for Luther was the Scriptures, because this is the written record of the revelation of God in Christ." "The true Christian pilgrimage is not to Rome or Compostela, but to the prophets, the Psalms, and the Gospels." "The Scriptures assumed for Luther an overwhelming importance, not primarily as a source book for anti-papal polemic, but as the ground of certainty. He had rejected the authority of popes and councils, and could not make a beginning from within as did prophets of the inward word. He was completely lost unless he could find something without on which to lay hold. And this he found in the Scriptures."

Professor Bainton uses original letters and manuscripts which lend interest and authenticity to his book. Being a Quaker, he writes from an unbiased point of view. Summing up the measure of the man, the author writes, "The most profound impact of Luther on his people was in their religion. His sermons were read to the congregations, his liturgy was sung, his catechism was rehearsed by the father with the household, his Bible cheered the fainthearted and consoled the dying. If no Englishman occupies a similar place in the religious life of his people, it is because no Englishman had anything like Luther's range. The Bible translation in England was the work of Tyndale, the prayer book of Cranmer, the catechism of the Westminster divines. The sermonic style stemmed from Latimer; the hymnbook came from Watts. And not all of these lived in one century. Luther did the work of more than five men."

Here I Stand will go down in our time as one of the great books in the field of religious biography. It will be a valuable addition to any man's library.

New York-Nashville, Abingdon-Cokesbury Press, 1950. 386 pp. $4.75.

What About Communism?

By Arthur M. Schlesinger, Jr.

The importance of the subject and its skillful presentation by one of America's foremost young historians make this fine booklet "must" reading. A crystal-clear analysis, it demonstrates the quality of thinking and writing that won the 1945 Pulitzer Prize for Dr. Schlesinger's *Age of Jackson* and which characterized his

later significant volume, *The Vital Center.*

In this booklet are historical facts of the Marxist movement; the split between the Socialists, who believed that ends could be achieved through peaceful democratic change, and the Communists and their "desperate conspiracy" and "savage repression" procedures; and the pros and cons on those recurring questions of how to know a Communist and how to deal with him.

The author points out that since "the basic appeal of Communism comes from the existence of poverty and injustice and from the frustration, drabness and insecurity of life for many people in our society, we can defeat Communism only by removing the internal source of its appeal. This means constructing a society in which people will feel free, secure, and strong —a society capable of protecting itself against the external threat of aggression." For "only by giving those who dwell in our society a vigorous sense of belonging to it—of vital membership in it—can we finally destroy the roots of Communist power."

In those few sentences is a plan that promises more security against Communism than all the legislative and police protection men can devise. It is a vigorous challenge to all who believe in world brotherhood, this idea of the author that we should drain the swamp that breeds the pestilence.

New York, Public Affairs Committee, Inc., 22 East 38th Street. Pamphlet No. 164. 20¢ each.

Our Foreign Policy, Department of State Publication 3972, is a succinct survey (97 pp.) of the problems, aims, and policies of America in its relations with other governments and their peoples. Informally written in clear and simple style, this brochure fulfills admirably its purpose of furnishing the reader the kind of information every American should have today.

Office of Public Affairs, Division of Publication, Department of State. General Foreign Policy Series 26, September, 1950.

How Love Grows in Marriage, by Leland Foster Wood, is a perceptive and practical approach to some of the problems and possibilities implicit in marriage and home relationships. This book by the secretary of the Federal Council's Commission on Marriage and the Home has grown out of long experience with men and women who have brought to the author their difficulties and their successes in marriage.

Fully mindful of the values of all the new insights of scientific study of personality, Dr. Wood's experience with people prompts him to place primary emphasis on the values of unselfishness, mutual appreciation, faith, and a good working religion. The result is a helpful book for the general reader and a good guide for persons who find themselves in counselling situations.

New York, The Macmillan Company, 1950. 183 pp. $2.50.

Why Communists Hate Christ

(Continued from page 16)

bricks of renewed faith and the fresh mortar of love for God and fellow men.

The events of this century have placed a burden of great weight and of terrifying importance upon the backs of the clergy.

May God help them to help the people better know God.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Publications

Preparation of a pamphlet of Protestant beliefs has been the subject of study for some months by the Literature Committee of the General Commission on Chaplains. The result is "Protestants Believe," a 12-page leaflet prepared by Marion J. Creeger with the assistance, and under the direction, of a committee composed of representatives of the Chaplains Board, the Veterans Administration, the Armed Services Department, Y.M.C.A., and the General Commission on Chaplains.

In his Foreword Mr. Creeger declares, "On the following pages of this pamphlet are set forth some of the great religious beliefs commonly held by Protestant Christians for many generations. By them millions have lived nobly and died triumphantly. By them people of many different generations, races, nationalities, and cultures have been bound together in one great fellowship of faith. No statement of a Common Faith can be final, complete or fully satisfactory to everyone. These statements omit some beliefs accepted by many Protestants; they may be stated in a form different from that used by some. However, they do represent a solid ground of agreement on which most people who call themselves Protestants would be likely to agree. They are sent forth with the hope that many who read them will find their own beliefs clarified and strengthened; that many, through the power that is born of belief, may find strength to live nobly, courageously, and victoriously."

The pamphlet may be ordered from the General Commission on Chaplains, 122 Maryland Avenue, N. E., Washington 2, D. C. Single copies are 5¢; 100 copies, $2.00; 1,000 copies, $17.50.

"Service to Service Men," by former Chief of Army Chaplains Alva J. Brasted, is a booklet that was found to be of great value to chaplains during World War II. In his foreword Dr. N. M. Ylvisaker describes it as "a vital and authoritative message which will come like an answer to prayer for hundreds of confused, newly-commissioned chaplains. The book is full of sound advice, good counsel, clear direction, heart-searching admonition, and warm encouragement. Chaplains will find it a storehouse of the most valuable and helpful information. Were I called to active duty, I could conceive of no better source material for direction as to the manner in which I should approach my daily tasks. The book is designed to show all chaplains the way to make their military ministry the fruitful ministry it should be. You will avoid many mistakes if you follow its directions." This 63-page booklet is available from the Augsburg Publishing House, 425 S. Fourth Street, Minneapolis 15, Minnesota, at 50c a copy.

To make available some of the great devotional writings that have influenced Christians over the centuries, The Upper Room has initiated a series of pamphlets under the heading "Living Selections from the Great Devotional Classics." The first to be published in the series are "The Practice

of the Presence of God" by Brother Lawrence, "Table-Talk" by Martin Luther, "Selections from Augustine" by Aurelius Augustine, and "The Imitation of Christ." The pamphlets are arranged or edited by William R. Cannon or Douglas V. Steere, and are available at 10c each from The Upper Room, 1908 Grand Avenue, Nashville 4, Tennessee.

"Family Life: A Selected Booklist" is a new bibliography published by the Federal Council of Churches, the International Council on Religious Education, and the United Council of Church Women. It lists more than 600 recent books and pamphlets in the field of family life. These are briefly annotated and classified according to major interests such as Interpretation of Family Life, Aids to Christian Training, Marriage, Home Economics, Home Guidance of Children, Preparation for Marriage, and Counseling in Family Relationships. There is a section of Aids for Church Leaders which includes promotional material, study courses, and selected audio-visual helps. The pamphlet sells at 25c and may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

"The Increasing Menace of Alcohol on the Highway," "Sudden Death," and "The Status Quo and the Record" are leaflets on alcohol published by Tem-Press, located at 100 Maryland Avenue, N. E., Washington 2, D. C. The first two are priced at $1.50 per hundred, postpaid; the third at $1.75 per hundred.

The fourth post-World War II edition of *Reveille*, publication of the Assemblies of God, is off the press and is available to both military and Veterans Administration chaplains without cost to them for distribution to the personnel which they serve. *Reveille* is beamed to the man in the service, addresses him in his own vocabulary, and carries sprightly cartoon illustrations depicting him in various situations of his daily life which the messages concern. There is no reference to any particular denomination. Copies may be secured from Christ's Ambassadors Department, Assemblies of God, 434 West Pacific Street, Springfield 1, Missouri.

The Forward Movement of the Protestant Episcopal Church has published seven pamphlets which will be supplied without charge to chaplains of the denomination and at nominal cost to those of other denominations. They are "War-Time Prayers," "We Would Remember: A Collection of Wartime Prayers for Families and Intercession Groups," "God Be With You," "A Manual for Servicemen," "What's Wrong with Profanity?" "The Coming of the Light," and "You Are Going To Be a Sponsor." For information write The Forward Movement, 412 Sycamore Street, Cincinnati, Ohio.

Chaplains who served in World War II may remember the "Words of Power" cards and folders which were prepared by The Christian Fellowship of Prayer for distribution among men in service. In response to requests received since the beginning of the Korean situation, the Fellowship is preparing a new series of cards, the first four of which are in print. They are "Building on a Rock," "Call Upon Me," "Christ at the Door," and "God Is in This Place."

Also available are two 12-page book-

lets, "Would We Be Healed?" and "Cause and Cure"; an 8-page folder, "Troubled Hearts"; and 4-page folders titled "A Message and a Prayer," "Let Nothing Disturb Thee," "A Prayer of Aspiration," "Draw Nigh Unto Him," and "A Prayer for America."

All of these are free of charge and may be secured from The Christian Fellowship of Prayer, P. O. Box 706, St. Petersburg 1, Florida.

Four tiny leaflets have been prepared especially for service men by the Sunday School Board of the Southern Baptist Convention. The covers are strikingly illustrated in color and they are challengingly entitled "Shine That Shield!" "You'll Win If You Want To!" "A Bow-Legged Blessing," and "Terra Firma, Here I Come!" It is not known at this writing whether these are available to all chaplains without charge or not, but interested chaplains may write Dr. T. L. Holcomb, 161 Eighth Avenue, N., Nashville, Tennessee.

Materials on the United Nations

Recordings

A large number of recorded United Nations radio programs are available through the Federal Radio Education Committee, U. S. Office of Education, Washington 25, D. C. *Two Billion Strong* is the over-all title of a weekly series from Lake Success in which the work of different UN organizations is dramatized. A catalogue is available upon request. Most of the recordings are loaned free of charge. With one exception, 16-inch long-playing records are used.

The Radio Division of the Department of Public Information, United Nations, has recently issued a documentary record album, *This Is the UN.* The album tells in dramatic style the living story of the United Nations. The playing time is approximately 45 minutes; the price, $15 for 78-r.p.m., $12 for long-playing records. The album is for sale by Tribune Productions, 40 East 49th Street, New York 17.

Quiz Program

For forums or quiz programs there is available a United Nations test consisting of 50 questions and answers on the UN. Copies may be obtained from the National Council for Social Studies, 1201 Sixteenth Street, N. W., Washington 6, D. C. Price, 75 cents for 25.

Films

The leaflet, "A Series of Motion Pictures" (available free from the UN Department of Public Information, Lake Success), lists the most recent sound films on the UN. Sample film: *This Is the United Nations: Screen Magazine No. 1*—the UN story behind "General Assembly Acts to Make Jerusalem an International Area," "East and West United in Voting Aid to Underdeveloped Countries," etc.

Audio-Visual Aids

The Leadership Education Audio-Visual Kit, a complete "packaged" program to help recruit and train Sunday school teachers and church leaders for Christian education, has been produced by eighteen denominations through the International Council of Religious Education in consultation with the Protestant Film Commission. Included in the kit will be nine black and white filmstrips with records, one color filmstrip with script, a leader's guide for each filmstrip, and an over-all guide for the series. Packaged in a convenient carrying case,

the kit will sell for $65 (long-playing records) and $75 (regular records). It will be available through denominational bookstores, state councils, or the International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Illinois.

The filmstrips bear the following titles: "Leads to Leadership" (finding leaders), "The Great Adventure" (why be a teacher), "The Superintendent and His Task," "Making the Most of Rooms and Equipment" (in color), "The Growing Teacher," "No Two Alike" (how persons differ), "As the Twig Is Bent" (child development), "How Persons Learn," "The Teacher Prepares," and "The Teacher Teaches."

Two new Protestant Film Commission pictures are announced by the Religious Film Association, Inc., 45 Astor Place, New York 3, New York.

Second Chance, produced for a group of major Protestant denominations, has been used from September through December to spearhead a campaign to help revitalize the Christian faith of church members. The program is designed to awaken church people to the danger of becoming so wrapped up in the details of living, so engrossed in achieving "success," as to lose the vital and contagious element of their Christian faith, according to S. Franklin Mack of the Presbyterian Board of Foreign Missions. The feature-length film, which is based on a story by Faith Baldwin, is to rent for $15.00.

Again . . . Pioneers! was produced at the request of the Home Missions Council of North America to provide an inspirational background for home missions studies by the churches. The drama of the film centers around the efforts of leading citizens in an average American town to rid the community of a group of migrants settled in shacks on the outskirts of town which they feel threaten health and welfare. A home missions field worker helps the citizens to see the needs of these, their neighbors, and to see something of the total task of the church in relation to the underprivileged of the nation.

No other religious film so far produced has been cast with so many featured players and has had access to such technical resources as those at Metro-Goldwyn-Mayer and Nassour studios, where the picture was filmed, according to Dr. Frederick R. Thorne of the Presbyterian Board of National Missions. One of the leading parts is played by Colleen Townsend, who recently renounced a promising theatrical career to take up religious studies; others are played by such well-known players as Tom Powers, Regis Toomey, Sarah Padden, and Evelyn Brent.

The 16-mm. sound film runs approximately 65 minutes and rents for $12.00.

In an effort to make available to educational groups some of its exhaustive picture collections, LIFE magazine is selecting and editing groups of pictures in filmstrip form. The 35-mm. filmstrips have about 50 pictures, most of which are in color, and are accompanied by carefully-written lecture notes which contain helpful additional information about both the pictures and the subject as a whole. Subjects include Giotto's Life of Christ, the Middle Ages, the Sistine Chapel Frescoes of Michelangelo, the Age of Exploration, and the Atom.

N E W S B R I E F S

GENERAL:

Christian Herald Quadrangle is the newest addition to Memorial Home Community, which was established in 1926 by J. C. Penney. In 1946 this property was given to the Christian Herald Association. The Community contains apartments for retired ministers, missionaries and their wives. Each couple pays only a nominal monthly maintenance fee.

Following an annual custom, the American Tract Society presented specially bound copies of the Bible to 602 members of the freshman class at the United States Military Academy at a service conducted by Post Chaplain Frank E. Pulley.

A statement of the Federal Council of Churches calls for a fundamental change in the present methods of handling divorce cases. The statement emphasized the importance of preventing divorce by the building of indestructible family ties. This could be done, the statement asserted, through "educational preparation for marriage and growth through dedication of men and women to a sacred relationship."

The Seventh-Day Adventists report a 24.3 per cent gain in membership in the last four years. The gain of over 140,000 is approximately equal to the entire membership in 1916 after the first 62 years of the history of the organization.

Plans for a common Protestant youth program and organization were formulated in St. Thomas, Canada, during the annual meeting of the General Council of the United Christian Youth Movement, official youth agency of 39 denominations, 35 state Christian youth councils and councils of churches, and 17 national youth-serving agencies.

In 1946, a man from South Boston addressed students at Boston University on the benefits of Communism. Four years later, the same young man was baptized in the chapel of the Boston University School of Theology, completely converted to Christianity through the efforts of a professor of theology at Boston University. The ex-communist is Lewis R. Schultz, who now hopes to enter the ministry; the professor is Dr. L. Harold DeWolf, who spent seven years in counseling Schultz and showing him that Christianity is far more powerful and enduring than Communism.

The Department of the Army has reopened 179 Army chapels, insuring a complete program of religious services and moral counseling at 17 installations reactivated to serve the expanding Army.

A plea for mankind to unite in a common religion against the destructive forces at work in the "Age of Anxiety" was made by Boston Uni-

versity Professor Kingsbury Badger, addressing a Conference of Universalist Men. "Some confounded cynic has remarked that peace must always divide the world and that only a gigantic attack from some other planet could possibly unite all men on this earth. If this is true, let us remind ourselves that we are now under attack. The common enemy is not from Mars; it is an army working from within, and it goes deeper than Communism," he said, referring to the tensions dividing men and destroying the forces of brotherhood.

Early risers in New York City can hear the Bible read every Sunday morning, starting at seven o'clock. A new radio program presents a half-hour continuous reading of the Bible, using the Talking Book Records which the Bible Society prepared for the use of the blind.

FOREIGN:

Chosen Christian University, a Presbyterian institution with an enrollment of about 1,300 students, which was South Korea's second largest university, is almost completely destroyed.

Japan, where an upsurge of interest in Christianity followed in the wake of the war, soon will carry on an evangelistic advance along lines that have been most effective in the United States. Dr. H. H. McConnell, field secretary of the Department of Evangelism of the Federal Council of Churches, will go to Japan to direct a program of visitation evangelism and train hundreds of laymen and ministers.

Because of the greatly increased military forces now stationed in Alaska, the Armed Services Department of the Y.M.C.A. is raising some $300,000 by voluntary subscription for the construction of a new Y.M.C.A. center in the city of Anchorage.

The renovation of the Kitzingen Training Center chapel has been completed, according to Chaplain Louis J. Beasley. The beautification of the chapel, which was at one time a garage, includes the installation of stained glass windows with portraits depicting religious history and a rug in mosaic pattern, which covers the length of the center aisle.

An estimated circulation of the Scriptures in China, covering a six-month period, totalled 578,406 copies. Sales are said to be improving in all regions except central and northeast China.

Japan's defeat has brought about a spiritual vacuum which needs to be filled by a positive and constructive faith such as Christianity offers. This is a widespread opinion among the Japanese students now studying in American colleges and universities, as shown by an opinion poll conducted by the Japan International Christian University Foundation, Inc.

The Moravian Church of Great Britain has just joined the World Council of Churches, bringing the total of member churches—Anglican, Orthodox and Protestant—up to 156 in 44 countries.

The Korean Bible Society reports the complete destruction of the Bible House in Seoul and its contents. The Reverend Young Bin Im, secretary of the Korean Bible Society, and his family are reported to have survived.

Chaplain Grover I. Chapman and a group of Protestant nurses of the basic course given at the Medical Field Service School, Fort Sam Houston, Texas. As part of Chaplain Chapman's practice of having different organizations sponsor the worship services, this class took its turn the Sunday before it graduated. They served as ushers, read the Scriptures, offered the solo, and made a good addition to the choir for the service. The plan not only adds to the attendance, as is attested by the fact that the average attendance at the services has more than doubled since the introduction of the plan, but it also aids in the stabilizing of the many people who participate. (*Photo by Sgt. William Fory, 4th Army*)

Ethiopia's first nurses' training school has been organized at the Seventh-Day Adventist hospital in Addis Ababa.

PERSONALITIES:

Dr. Leland Foster Wood, for 18 years secretary of the Commission on Marriage and the Home of the Federal Council, has retired. The Commission will become a part of the Joint Department of Christian Family Life of the new National Council of the Churches of Christ in the U.S.A.

Eric Johnston, president of the Motion Picture Association of America, has been named general chairman of Brotherhood Week, to be observed February 18-25.

Arthur W. Rhinow has been named business manager of the Protestant Radio Commission, which represents, in the fields of radio and television, sixteen major denominations and eight interdenominational agencies.

The Right Rev. Angus Dun, Episcopal Bishop of Washington, invited a group of the top churchmen of the nation to discuss some of the ethical problems posed for modern man by the terrible destructiveness of atomic war.

The conference is to further the purposes of the Commission of Christian Scholars, set up by the Federal Council of Churches.

President Daniel L. Marsh, for 25 years head of Boston University, will retire February 1, 1951. Upon retirement he will receive the title of Chancellor of the University for life.

Thomas B. Keehn has been appointed executive secretary of the Committee on Technical Assistance established by the Foreign Missions Conference of North America. He will be responsible for channelling factual information to foreign mission boards on the work of both the United Nations and the State Department in respect to the technical assistance and Point IV programs.

Philip C. Landers has been appointed budget director for the Planning Committee of the National Council of the Churches of Christ. He also will continue as associate general secretary of the International Council of Religious Education.

Otis R. Rice, director of religious work at St. Luke's Hospital, New York, has been elected executive secretary of the Department of Pastoral Services of the Federal Council. He succeeds Dr. Seward Hiltner, who had pioneered in this work for the Federal Council for 12 years and who this past fall became an associate professor of the Federated Theological Faculty of the University of Chicago.

Dr. Eivind Berggrav, Bishop of Oslo and Primate of the Norwegian State Lutheran Church, has announced his resignation for health reasons. Dr. Berggrav is one of the six presidents of the World Council of Churches, having been elected last July.

Colleen Townsend, movie actress who recently said she would devote herself to "working for God," will soon appear in *Great Discovery,* the first production of Light of the World Films, a new group which will specialize in religious pictures.

Dr. Rajah B. Manikam of Nagpur, India, has been unanimously chosen by the World Council of Churches and the International Missionary Council to fill the newly-created post of Joint Secretary for East Asia.

ANNOUNCEMENTS:

The Evangelical Press Association will hold its Third Annual Convention in Chicago, Illinois, January 23-24.

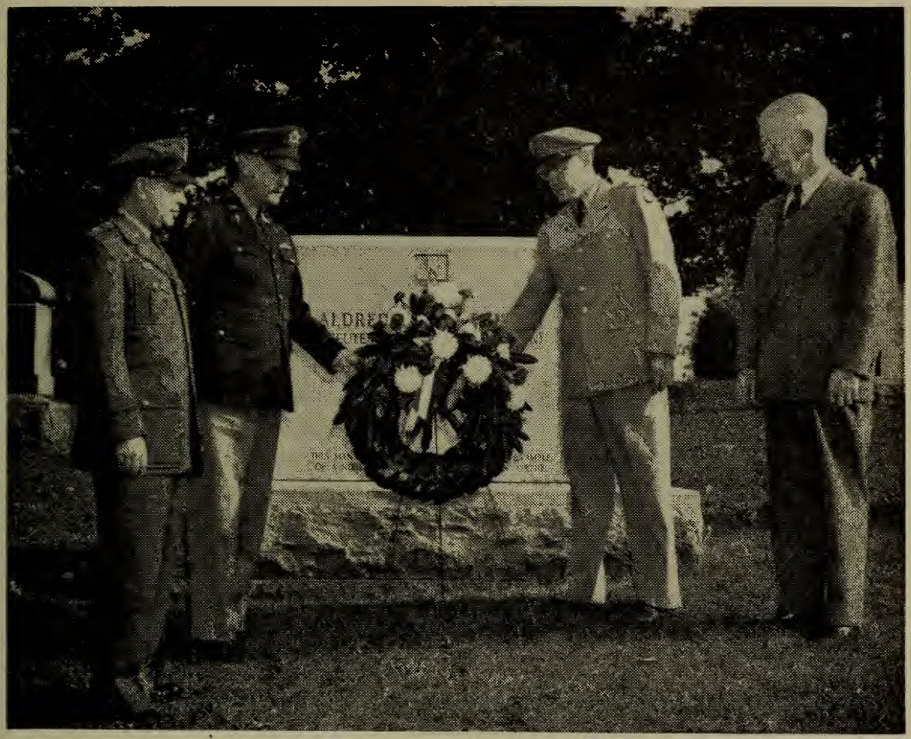
Two important dates on the religious calendar will be Church and Economic Life Week, January 21-27; and National Youth Week, January 28-February 1.

The Third Annual Writers' Conference and Workshop will be held in Chicago January 25-27.

CHAPLAINS:

Chaplain Lawrence M. Nelson has become Wetzlar Military Post Chaplain, succeeding Chaplain Alexander von Schlicten, who has been reassigned to 8791 TSU, The Chaplain Board, Ft. Meade, Md., with station at Hq., A.A.F., Ft. Monroe, Va.

Chaplain F. Bernard Henry has reported for duty as Deputy Chief Chaplain of the European Command. He



On the anniversary of the birthday of the first Commandant of the Chaplain School, Chaplain Aldred Adino Pruden, the new Commandant, Chaplain Joseph R. Koch, lays a wreath on Chaplain Pruden's grave at Arlington National Cemetery. Assisting Chaplain Koch in the ceremony are Chaplain Gynther Storaasli, first post-World War II Commandant of the School (now retired); Chaplain Arthur Carl Piepkorn, new President of the Chaplain Board, Fort George G. Meade, whose tour of duty as Commandant ended the day before; and Chaplain James F. Patterson, Senior Air Force Instructor and Director of Air Force Training at the School. Chaplain Pruden organized the School as the Training School for Chaplains and Approved Chaplain Candidates at Fort Monroe in 1918. Together with the Assistant Commandant and the Senior Instructor, he was relieved in November, 1918, for directing the students not to comply with a new directive forbidding chaplains to wear insignia of their rank on their uniforms. His position was vindicated seven years later when the War Department again restored chaplains' rank insignia. Chaplain Pruden subsequently drafted the legislation which led in 1920 to the establishment of a Corps of Chaplains with its own Chief of Chaplains under the National Defense Act of that year. He died in 1942.

goes to EUCOM from an assignment as Senior Chaplain of the Brooke Army Medical Center at Ft. Sam Houston, Texas.

Duties of the Augsburg Military Protestant Chaplain have been taken over by Chaplain Carl S. Ledbetter. He succeeds Chaplain Robert M. Price.

Chaplain Frederick G. Nichols, former Post Chaplain at the Presidio of Monterey, has been assigned to the chaplain division at Headquarters, U. S. Army, Pacific.

The following chaplains have returned to active duty: Army Chaplains Maurice D. Swisher, Charles W.

Thomas, Chester R. Lindsey, David H. Sperring, Harold B. Wright, James B. Allan and Aaron D. Mann; Navy Chaplains James S. Chase, Walter H. White, John W. Schauer, Edward C. Derr, John C. Sheffield, William R. Petre, John W. Myrose, William W. Parkinson, Malcolm A. Carpenter, Ralph W. Atkinson, Solomon K. Johnson, George W. Hoglan, Charles B. Robinson, Stanley I. Ray, and Paul W. Reigner.

Chaplain Joseph R. Koch has been appointed Commandant of the Chaplain School, Carlisle Barracks, Pa. He is succeeded as First Army Chaplain by Chaplain Edward R. Martin.

Chaplain Arthur C. Piepkorn, former Commandant of the Chaplain School, has been named Chairman of the Chaplain Board, with Headquarters at Ft. Meade, Md.

Chaplain Iran C. Whipple has been reassigned from the 1013th ASU, Ft. Devens, Mass., to the 3431st ASU Station Complement, Ft. Jackson, S.C.

Chief of Army Chaplains Roy H. Parker recently visited American troops in the Far East. In addition to talking personally with service men, Chaplain Parker conducted religious services and addressed American personnel over the armed forces radio network.

Chaplain Raymond C. Shaw has become chaplain of the First Medical Battalion at Bad Tolz.

Chaplain Peter C. Schroder, who served as President of the Chaplain Board from February, 1949, to August, 1950, has retired from active duty after more than 21 years of service with the Army.

Three Navy chaplains, William G. Tennant, Robert A. Bonner, and Orlando Ingvolstad, were reported wounded in Korea. Chaplain Tennant sustained mortar shell fragments in his arm and facial wounds while attending a wounded Marine under enemy fire at the battle front. Chaplain Bonner had facial burns and lacerations when a jeep in which he was riding struck a land mine near Seoul. Chaplain Ingvolstad was hit by a shell fragment while serving with advancing Marine units during the invasion of Inchon.

From his hospital bed in Japan, Chaplain Carroll G. Chaphe wrote of his experiences in Korea: "Six times I experienced the sensation of being cut off and surrounded by the Koreans. . . . Even though I received 12 pieces of metal, I feel I was lucky. None hit my face."

Chaplain Burr Millican has been highly commended for his accomplishments in Korea. His Commanding Officer reports: "In attending to the spiritual welfare of troops on regular days of worship, the Battalion Chaplain has been required to do considerable fast traveling over rough roads to serve all units of the Battalion. At one time the two extreme units of the Battalion were 54 miles apart."

Chaplain Harold F. Donovan has succeeded Chaplain William F. Nern as Chief Chaplain of the First Infantry Division in Grafenwohr. Chaplain Nern has gone to Camp McCoy, Wis.

A Holiday Message

"THIS was an era of change and upheaval. The unexpected repeatedly happened. Events outstripped theory. Old things had passed away and all things had become new; old systems were gone; old prejudices swept away. It is difficult for us looking back through the long vista to estimate aright the perplexity of thoughtful men who lived in the empire of Alexander, who witnessed the rise and fall of the Greek kingdoms, the spread of Greek culture, the rise of imperial Rome, the collapse of the ancient faiths. Men were driven from their old moorings and had not yet become accustomed to the new order. They were cut loose from the city-state and from Oriental despotism and thrown into an empire which was too large for the individual. New world-centers arose. The average man was perplexed by the rapid march of history. In the social confusion and the fall of long-established systems there was much calculated to unsettle the firmest faith. Such transition periods are always fraught with difficulty and danger."

Such is the description by an outstanding scholar of that era of the age and world into which Jesus was born. With but few changes of words and names it could well describe our present times with some frightening parallels. Furthermore in that day as in ours, there were vices of luxury, extravagance, selfishness, gambling, divorce, and even comic books! Also there were "rulers of the darkness of this world and spiritual wickedness in high places."

The world was never the same after the Advent. Jesus Christ has made a difference, in standards, in conduct, in ideals, and in spiritual life. The Christian Era is marked by an acceptance of the knowledge of the continuing existence of worldliness, and spiritual wickedness, against which Christians must contend, even if the conflict be mortal. "This is no time for ease and comfort; It is the time to dare and endure." "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

STANTON W. SALISBURY, Chairman
Armed Forces Chaplain Board